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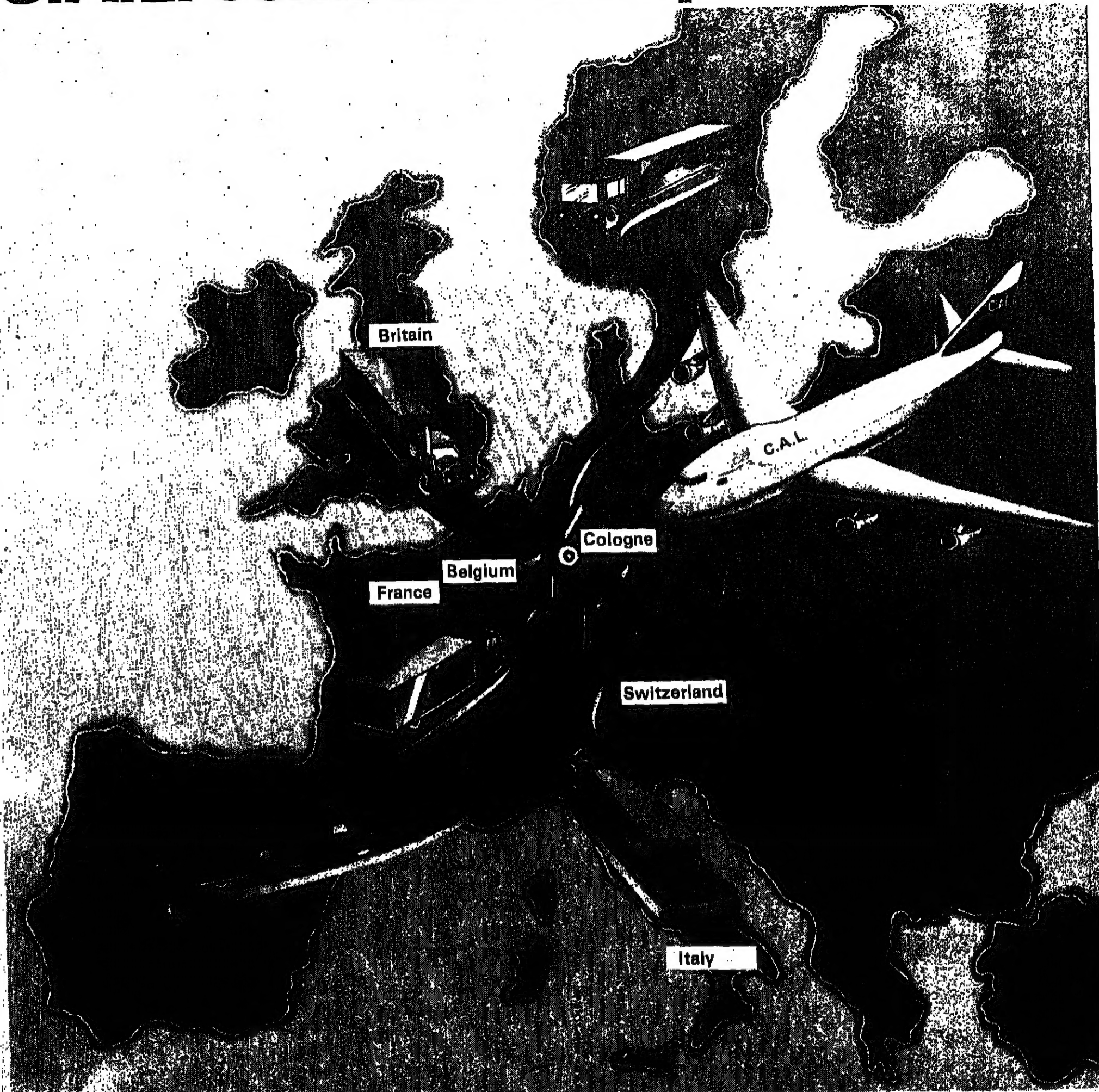
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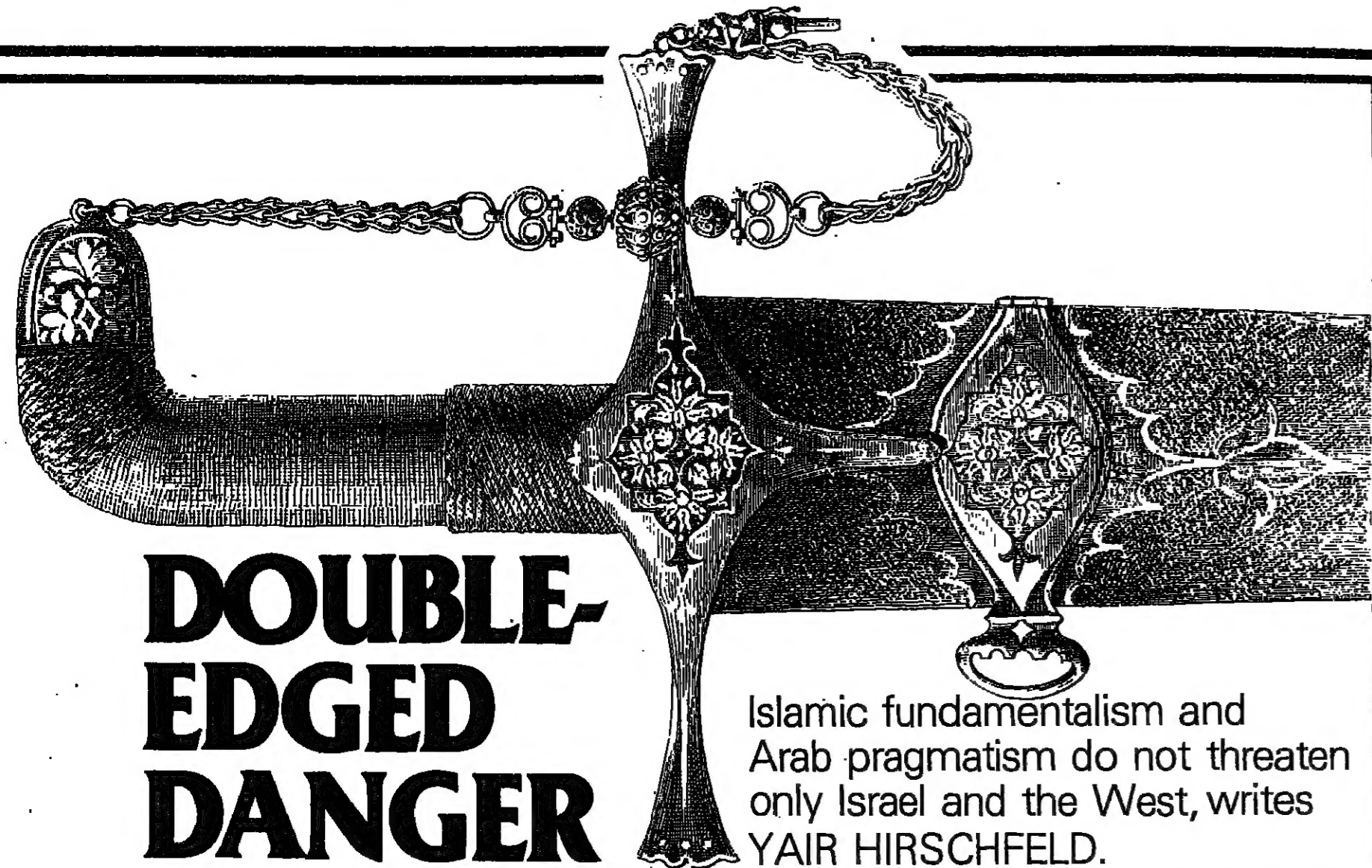


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DOUBLE-EDGED DANGER

Islamic fundamentalism and Arab pragmatism do not threaten only Israel and the West, writes YAIR HIRSCHFELD.

THE ARAB world has gone through three major traumas since the beginning of the 19th century.

For over 1,200 years Moslems everywhere were convinced that Islam, as a religion, a way of life and a political system, was the perfection of human achievement. However, the 19th and 20th centuries showed them a very different reality, one which threatened their traditional lifestyle on both the material and the spiritual plane. Starting with the Napoleonic conquest of Egypt in 1798, the Arabs were confronted with western domination on the military, political, economic and even cultural level — a fact which shook Islamic society to its foundations.

The second trauma occurred when the traditional state structure which had maintained Arab and Islamic society for over four centuries fell apart as a result of the Ottoman defeat in World War I and the dismantling of the Ottoman Empire. Instead, a new structure was artificially created by outside forces, mainly Great Britain and France and, to a lesser extent, the League of Nations. The division of the Middle East into a number of new states answered the needs of the policy-makers and strategists in London and Paris, but it took existing regional and local power structures only partially into consideration. The legitimacy of the new state structure was thus totally undermined in the eyes of the majority of the inhabitants.

The third trauma was not uniquely Arab, but was shared by almost every modern society: the confrontation with major social change. European economic imperialism brought about a steady decline in numbers and a decrease in living standards of the Arab traditional middle classes — the bazaar shopkeepers and craftsmen — who became an urban proletariat. Land registration reforms and trade with the West widened the social gap, again threatening the traditional

balance of society. And explosive population growth, urbanization and industrialization created further social tensions.

THERE CAN BE no doubt that these traumas underlie the involvement of the Arab confrontation states (though not necessarily the Palestinians) in the conflict with Israel. The State of Israel was created just as these traumatic processes reached a peak, arousing strong popular feelings of anti-imperialism, anti-westernism and anti-Zionism which could not be ignored by the newly-created elites controlling the political decision-making of their countries. And Arab leaders of the time, particularly the most outstanding of them, Gamal Abdel Nasser, had a direct and immediate response.

The Arab answer to the threat of western superiority and domination was to adopt in global affairs a policy of "positive neutralism," which would enable a high degree of independence, while gaining personal (for Nasser) and national (for Egypt and the Arab world) prestige. Any sign of western superiority in the Middle East had to be eradicated. Consequently, the State of Israel and all its achievements had to be erased from the map.

To the West's creation of the Middle Eastern state system, the answer of the Arab leadership was pan-Arabism — the establishment of a pan-Arab state which would extend from the Atlantic to the Indian Ocean. And they countered the traumatic repercussions of social change with "Arab socialism," which was skillfully presented to the indigenous masses as a mixture of Islam and modern secular socialism.

By 1970, the Egyptian political elite understood that all three policy prescriptions were a failure. Positive neutralism had worked for some time, but finally led — during the mid-1960s — to the total alienation of Egypt from the West, and an increasing dependence on the Soviet Union and the Soviet bloc.

The policy of wiping out Israel by a combination of military and diplomatic means had failed, too. On the battlefield, Israel had defeated Egypt and other Arab countries, causing tremendous damage in terms of human casualties and material losses. In the diplomatic arena, Nasser's policies had enabled Israel to form a close alliance with the United States on the global level, and with Iran, Turkey, Ethiopia and the Kurdish people on the regional level. The policies of pan-Arabism were, likewise, a total failure. Modern research has shown most convincingly that neither the policy-makers nor the Arab masses any longer believe in the possibility of establishing a pan-Arab state, nor have they any desire for one.

Finally, Arab socialism failed, both in the economic and popular political spheres, causing great economic deprivation in Egypt and other Arab countries, particularly Syria and Iraq. The symbols and value-system of Arab socialism never gained popular support.

THE LESSON Egypt learned from these failures led it to adopt more pragmatic policies: to stop striving for pan-Arabism; to turn gradually but increasingly towards the U.S. and the West; to introduce a mixed economy allowing for a far greater degree of private initiative and local and foreign investment and — not least — to extricate itself from the conflict with Israel.

These policies, initiated and implemented by President Anwar Sadat during the mid-1970s, polarized Egyptian society into pragmatists and Islamic fundamentalists. Political and social processes caused pretty much the same to happen in other Arab countries.

A number of factors contributed to this Arab pragmatism: a growing awareness that the existing political structure in the Middle East with its by-now well-established institutions, should and could be maintained; an increasing inclination to

accommodate to western thinking and ways of life; and a tendency to accept modern industrial society and tackle economic and social problems in pragmatic and technocratic terms.

Oil money, of course, made its impact. It suited the oil-exporting Arab countries to play the game by western economic rules. Moreover, the need to sell oil, as much as the need to invest petrodollars, created a high degree of economic interdependence between the West and the oil exporters (the "overspill" of petrodollars to countries like Jordan included oil-producing and non-oil-producing Arab countries in the same category).

The spread of higher education and the hundreds of thousands of Arabs who graduated from local, European and U.S. universities in the 1950s, '60s and '70s created a strong social layer of Arab technocrats, who filled senior bureaucratic and business positions in the Arab world. With a high degree of proficiency and professional pride, these people had enough self-confidence in their ability to compete (and cooperate) with the West on its own terms.

SIMULTANEOUSLY with the development of Arab pragmatism, Islamic fundamentalism gained influence, mainly among the unsuccessful groups in Arab society and again as a reaction to the same three central traumas.

The growing tendency of the present Arab political elite, together with large sections of the masses, to accommodate to the western way of life and adopt many of its features, has created a new and direct threat to traditional Arab and Islamic society. The answer to this threat has been a total rejection of the West and an uncompromising return to the exclusive rule of Islamic law.

Similar tendency among the Arabs to accept existing political structures and maintain the status quo created a double challenge. On

the theoretical and ideological plane, it represented a subordination to western ideas. On the level of behaviour, it conferred legitimacy on patterns which contradicted Islamic law. Since the legitimacy of the Islamic way of life is considered indivisible and total, any structures which permit non-Islamic patterns of behaviour must be eliminated, clearing the way for the establishment of an Islamic Empire. Clearly, the more legitimacy existing structures acquire, the greater will be Islamic fundamentalist opposition.

Increasing urbanization, industrialization and a widening social gap created the socio-economic breeding ground for Islamic fundamentalism. Hundreds of thousands of immigrants from rural to urban areas experienced the cultural shock of being uprooted, while social insecurity and the emergence of an ideological vacuum among the semi-educated and intellectuals intensified the need for absolute answers to all questions, such as those offered by Islamic fundamentalism. And social grievances, poverty and destitution, as much as unfulfilled expectations of economic growth and improved living conditions, fed increasing doubts about pragmatic solutions, enhancing the desire for total and messianic fundamentalist answers.

The rift between Arab pragmatism and Islamic fundamentalism in the Arab world is deep and powerful, likely to cause social and political eruptions for some time to come.

THIS POLARIZATION has both positive and negative repercussions. The West and Israel share short- and long-term interests with the forces that represent Arab pragmatism, in countries like Egypt, Jordan and Saudi Arabia, which for reasons of their own are interested in maintaining the status quo and increasing stability in the area. A return to a state of war, they feel, could only bring about

radicalization at home and endanger their economies. Since a state of "no war, no peace" is untenable in the long term, as well as encouraging radicalization, the only real way out for them is to advance the peace process.

The pragmatic approach makes this not only desirable but also legitimate. In the same way that it tends to defend the legitimacy of existing state structures in the Middle East, it increases readiness to accept the legitimacy of the State of Israel within secure and recognized borders. Dealing with interior political, economic and social problems in a pragmatic way demands a degree of tranquillity and lessens considerably the importance of the struggle against Israel.

So much for the positive aspects. One must now, however, overlook the negative ones.

The first danger is, of course, that radical forces will overthrow the pragmatic ruling classes in Egypt, Jordan, Saudi Arabia and elsewhere. Taking Iran as an example, one may draw the conclusion that while the danger does exist in the long term, it is not imminent.

The Islamic fundamentalists and Ayatollah Khomeini gained power because of three main factors: socio-economic forces which drove former would-be supporters of the Shah into the Islamic fundamentalist camp and strengthened the revolutionary element of the opposition; the ideological, political and organizational power of Shi'a

Islam and the Iranian Shi'ite clergy, and a failure of leadership — the Shah and his advisers could not rival the effective leadership of Khomeini.

Similar socio-economic processes are at work in Egypt, producing similar tendencies towards radicalism. These found expression during the riots of January 1977 and those which followed Sadat's assassination. However, the effect of fundamentalist Islam in Egypt is only partially comparable to that in Iran. While it is true that fundamentalist attitudes are widely accepted in both educated and uneducated circles, the Egyptian Sunni clergy do not oppose the present regime or challenge its power. Moreover, no political alliance has been established between the Sunni clergy and popular Islamic opposition forces in Egypt, as happened in Iran long before the revolution. Finally, President Hosni Mubarak, said to be relatively popular at home, is certainly far less provocative not only than the Shah was in Iran, but than Sadat.

In Jordan and Saudi Arabia, economic prosperity has improved the living conditions of relatively large groups of the population, preventing socio-economic-based revolutionary unrest.

There is also less evidence of internal Islamic opposition. The threat to both the Jordanian and the Saudi regimes comes either from external radical forces or from the pragmatic, well-established forces

of other Arab nationalities, mainly the Palestinians. The immediate danger of an Islamic fundamentalist take-over à la Khomeini in these countries is relatively small; a greater danger is that interior and exterior pressures on Egypt, Jordan and Saudi Arabia will make more radical policies advisable from a pragmatic point of view.

AS A MATTER of fact, we are already witnessing this phenomenon. Two examples will suffice.

During the first year after Sadat's assassination, Mubarak was already trying to move closer to the Soviet Union. The pragmatic advantages of such a step seemed obvious. As far as domestic affairs were concerned, it promised to split the leftist Nasserist opposition from the Islamic fundamentalist one. In foreign affairs, it seemed likely to enable Cairo to exert more pressure on both Washington and Jerusalem. The scheme failed in its very early stages, for a very simple reason. The mere rumour of a rapprochement between Cairo and Moscow caused a flight of local and foreign capital from Egypt. Thus, from a pragmatic viewpoint, the tactic was counter-productive.

Mubarak is currently making a more sophisticated move in the same direction by adopting a policy of support for the PLO and demanding total Israeli withdrawal from the West Bank and Gaza, while maintaining a distinctly pro-

American posture. The immediate pragmatic gains are again obvious: these policies may accelerate Egypt's return to the Arab world, bringing substantial economic gains to the Egyptians. And at home, they will again tend to split the opposition and may silence some critics.

Yet, pragmatically speaking, there is a limit to these policies. Mubarak and his advisers know well enough that they are unacceptable not only to Jerusalem, but also to Washington, and that therefore they can only prolong the present political stalemate. The stagnation of the peace process can only create further internal pressures, encouraging further radicalization.

In other words, although "radical pragmatism" can be an effective instrument of short-term policy (and may well be planned to last over the period of the American presidential campaign, with a *volte face* after November), in the medium and long term they present a danger not only to Israel and the U.S., but to the Arab regimes who pursue it. This obviously also holds true for Jordan.

It may be clever for King Hussein to stall and adopt dilatory tactics, not only because of the U.S. elections, but also in order to outmaneuver PLO leader Yasser Arafat. However, in the final analysis, Hussein will only be able to prevent a process of radicalization at home when he can show himself capable of changing the status quo, which is equally uncomfortable for Palestinians and other

Arabs. The policies of the Israeli government during the last two years have, to a certain extent, increased the pressure for radicalization in the Arab world. The war in Lebanon in many ways undermined the position of the moderates. Egypt in particular has been charged with the accusation that its policies enabled Israel to strike against Lebanon. Moreover, Israel has, albeit unwillingly, enhanced the prestige of radical forces like the Syrians, the Druse, Abu Musa's section of the PLO and the Shi'ite forces which have accepted the direct involvement of Khomeini's Iranian instructors.

Neither radical nor pragmatic Arab elements can accept the status quo. Success will merely urge the radicals to even greater extremism, while the pragmatists will be pressured into action.

Anyone in Israel who believes that the present situation can be maintained for an unlimited period of time is harbouring a dangerous illusion. A stagnation of the peace process can only encourage further radicalization in the Arab world, threatening the achievements of the last decade. This would be all the more painful since the development of Arab pragmatism does offer a genuine chance to advance the Arab-Israeli peace process in a constructive and mutually advantageous way. □

Dr. Hirschfeld is a senior lecturer in Middle East history at Haifa University.

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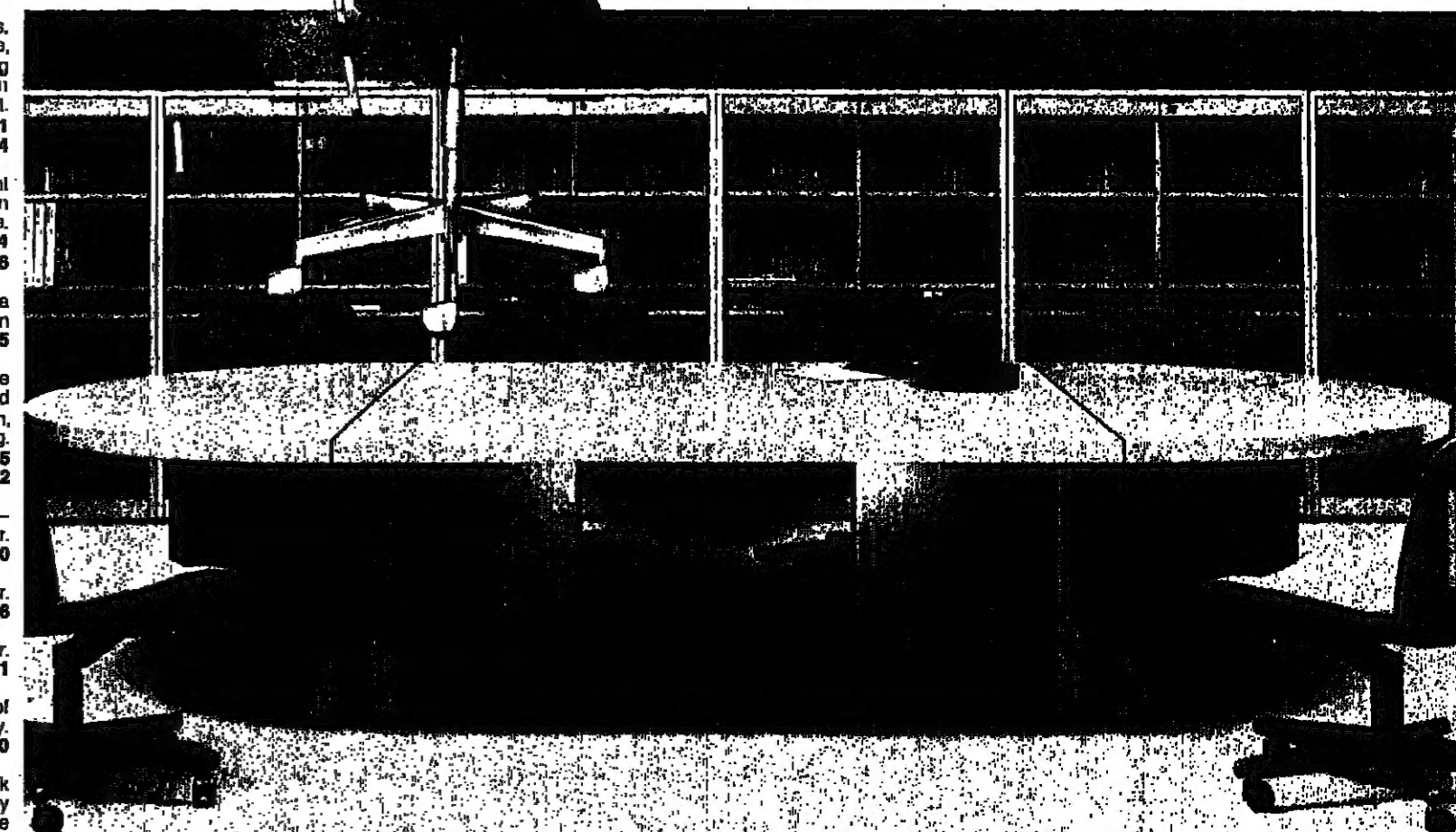
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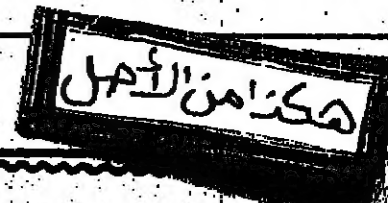
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THEY HAD BOARDED the train in Trieste as alien detainees, the men in handcuffs, the carabinieri escorts themselves not knowing their ultimate destination.

A few hours later, the group of Yugoslavian Jews including Arye and Blanca Stern was ushered into an inn in an Italian village not far from Venice. Tables with white tablecloths and laden with food lined the main room and smiling villagers were gathered about. It took a moment before the refugees, who had for months been living with the fear of imminent death, realized that the banquet was for them.

The Sterns were among some 6,000 Yugoslavian Jews whose lives were saved by Italians during World War II in an effort as redeeming of the human spirit as the rescue of the Danish Jewish community but far less well known.

"I'm obsessed with what the Italians did for the Jews," said Arye Stern in an interview before he died last month in Jerusalem. "I vowed that if I got out alive I would find a way of thanking them," he told me. A few months ago, the retired hotel employee helped found an organization, *Gratitudine alla Popolazione Italiana*, which within the next few months will formally present an album of thanks to the Italian authorities.

Unlike the smuggling of the Danish Jews to Sweden in small boats overnight, the rescue of Yugoslavian Jews by Italy was an effort that lasted for years. It bested murderous German efficiency with mind-boggling Mediterranean bureaucracy and involved a cross-section of the population from the political and military elites to peasants and policemen.

Of the 60,000 Jews in Yugoslavia, only some 6,000 made it to the part of Croatia controlled by the Italians in April, 1941, after the rest of Croatia was occupied.

SCHOLAR Daniel Carpi has gone through hundreds of documents from the Italian Foreign Ministry which reveal how the Italian government and military, motivated by humanitarian concerns, thwarted German and Croatian demands for the surrender of these Jews. The Italians, in inimitable fashion, never said no but managed to achieve their end by consummate diplomatic stalling.

In August, 1942, the counselor in the German embassy in Rome, Prince Otto von Bismarck, handed the Italian authorities a telegram from the German foreign minister, Von Ribbentrop, asking them "to see to it that the operation planned by the Germans and the Croatians for a massive transfer of the Jews of Croatia to the territories of the east will be able to be carried out in the Italian-occupied zone as well."

Bismarck informally notified the Italians that the purpose of the operation was the physical elimination of the Jews. The written request was passed on to Mussolini, who scribbled on its margin: "There is no opposition."

Among his officials, however, there was almost universal opposition. The commanders of the Italian army in Croatia and top officials in the Foreign Ministry decided that on humanitarian grounds they would find ways of circumventing the order. Orchestrating this decision was the staff of "Supersloda," the liaison bureau of the Foreign Ministry and army headquarters.

Supersloda informed the general staff in Rome that while it was naturally ready to carry out its orders regarding the extradition of Jewish refugees, it nevertheless con-

Rescue, Italian style

Without ever saying no, the Italian authorities managed to avoid handing over 6,000 Jewish refugees from Yugoslavia to their Nazi allies. The Jerusalem Post's ABRAHAM RABINOVICH hears the story from some of the survivors.



Blanca Stern, photographed in an Italian village in 1940's, and recently in her Jerusalem home: "The Italians saved us physically and spiritually."

sidered it its duty to point out the practical difficulties hindering the execution of the programme and the political considerations which, in their opinion, made it necessary to refrain from actually carrying it out. It would be necessary to locate the refugees, determine their exact number and distinguish between refugees from other parts of Yugoslavia and previous residents of the area occupied by the Italians. (The Germans at this point were only demanding refugees.)

In addition to the great effort involved, such an operation "would cause inestimable damage to the good name and prestige of the Italian army in Croatia and throughout the Balkans. It would be interpreted as a disavowal of the express obligation assumed by the Italians to ensure that no one would be discriminated against because of their religion or race in the areas under their occupation."

CARPI NOTES that the Italian commander in Yugoslavia, General Roatta, was concerned that there were officers on the general staff who might move against him for disobeying orders.

The Germans pressed, with Hitler himself involved in discussions on the subject. When Rome duly asked its officials in Yugoslavia what was being done to comply with the extradition agreement, Supersloda wired back for further instructions on the exact criteria for classifying the Jews. This proved a masterful bureaucratic ploy. What was the cut-off date after which a Jew who came to the Italian-controlled zone was to be considered a refugee from the Croatian zone? What should be done with a Jew who was a refugee but whose family had originated from the Italian-controlled zone?

Instructions were eventually formulated in response to these questions and the Italians' next move was to order the Jews in their zone to be concentrated in a few camps. This gave the Germans the impres-

sion that something was at last being done and at the same time served the Italians' objective of reducing the danger to the dispersed Jews in an area they imperfectly controlled.

Early in 1943, Von Ribbentrop put direct pressure on Mussolini for the extradition of the Jews. Mussolini, who had recanted his earlier endorsement of extradition, succumbed to the Germans' insistence and ordered General Robotti, Roatta's replacement in Yugoslavia, to comply. When Robotti protested strongly in a face-to-face meeting, Mussolini backed down again and said, "Produce all the excuses that you want so that not even one Jew will be extradited."

In the spring, with Rome contemplating a pullback of its forces from Croatia in view of an impending Allied offensive, the authorities dealing with the Jewish question decided to evacuate the 3,000 or so who were in concentration camps to the Adriatic island of Arbe, whence they could be more easily evacuated to Italy if need be. The evacuation took place in July, 1943. A few days later, Mussolini was overthrown.

In the turmoil, the authorities did not forget the Croatian Jews. The Foreign Ministry instructed the Italian forces in Croatia that "Croatian Jews are not to be abandoned in the hands of strangers without some sort of protection." Said the cable: "The racial policy which was adopted in Italy never prevented us from preserving those humanitarian principles which are an indelible part of our spiritual patrimony."

This was one of the bravest statements of humanitarian principle to issue from the capital of any of the belligerents.

Nevertheless, the Foreign Ministry opposed a "mass" immigration of the Jewish internees to Italy, although it was willing to contemplate immigration on an individual basis. It maintained that the Jews should stay on the island. However, the officers of

Supersloda, closer to the problem, argued that the Jews would not be safe amidst the hostile population of Arbe. They pressed for the transfer of all the Jews to Italy. But on September 7 the Italian government surrendered to the Allies and the Germans moved in quickly to take over Italian-held territory. Before the Germans arrived, most of the Jews in Arbe crossed into Yugoslavia, where they joined Tito's partisans. Some formed a special Jewish unit, the Fifth Battalion. Many doctors, engineers and nurses, writes Carpi, joined regular partisan units. The Jews who could not bear arms, including 500 children, found shelter among the civilian population. Some 136 Jews fell in battle and 141 were otherwise killed, according to Carpi. The 204 elderly and sick persons who remained behind on Arbe were captured by the Germans and deported to Auschwitz. But the bulk of the original internees had survived.

IN ADDITION to the Arbe internees, several thousand other Jews had made their way directly to Italy shortly after the German entry into Yugoslavia, some by illicitly crossing the border but most with the assistance of Delassem an acronym for the Union of Jewish Communities of Italy.

Bernardo Grosser, now living in retirement in Jerusalem, was a Delassem official. He recalls that a young Yugoslavian Jewish doctor, Joseph Alteras, had reached Italy in 1941 and informed the organization of the presence of several thousand Yugoslavian Jews in the Italian-occupied area of Croatia. The head of Delassem, a Genoese lawyer named Lello Vittorio Valobra, met with authorities in Rome and then crossed the border to meet General Roatta in Split.

"Never at any point was bribery employed," says Grosser.

The Sterns, who had married a few months earlier, made their way to the coastal town of Split with

false documents which got them past the Croatian guards into the Italian-occupied zone. On the Italian side, the word "Ebreo" was enough for the guards to let them in.

After another three months, the Italian authorities assembled all the Jewish refugees in town in the Jewish community centre. They were taken by boat up the coast to Trieste, the men in handcuffs and separated from the women. They did not know about the Delassem intervention and were frightened of their fate. In Trieste, they were led directly to a train which a few hours later deposited them inside Italy at Vincenza. The refugees were divided into groups of about 20 and dispatched to villages in the surrounding area.

The Sterns, including Arye's mother and sister, were deposited in Sissano, about five kilometres from Padua. For two years, they lived an idyllic rural life. Arye worked for local farmers and taught German, Blanca drew water from the well and listened to the farmers singing arias of Puccini and Verdi as they worked the fields.

THE JEWISH refugees became integrated into the village's life. One of the young Jewish men found an Italian girl friend. "The only danger was from the secretary of the Fascist Party in the village," said Stern. "But the worst he did was not to answer when we passed him and said 'Buon giorno.'"

The idyll ended with the surrender of the Italian government to the Allies in September, 1943, and the takeover of much of Italy by the German army. Stern cycled to surrounding villages to consult with Jews who had been dispersed on a course of action. Some of the Italian villagers told the Jews that they would hide them if the Germans came. However, the village priest in Sissano approached the Sterns and told them it would not be safe. He gave them a letter to a priest in a village on the Swiss border who, he said, would help them cross. Meanwhile, the wife of one of the village officials gave them blank identity cards. The Sterns inserted their pictures and typed in their new names, Surenin.

Blanca was in her eighth month of pregnancy, but the Sterns made it to the border village where the priest found a smuggler who brought them across into Switzerland.

The young Jew with the Italian girlfriend stayed behind and was captured by the Germans. He and his two young sisters were sent to Auschwitz.

The Italians also saved thousands of other Jewish refugees; but the Yugoslavian Jews comprised the largest single group, says Grosser, who in 1938 emigrated to Italy from Germany. However, the Italians did not save all their own Jews. Of some 40,000 Italian Jews, some 8,000 were deported under German pressure. Asked why, Grosser says, "I ask myself that question."

Three times, says Grosser, he was warned by Italian police not to be at home the next day since they had orders to arrest him. "I was never afraid during the German occupation to tell any Italian, 'I'm a Jew, help me.' We always remember Amalek (Israel's biblical enemy) but we have to show the world that there is also another side."

Says Blanca Stern: "The Italian people saved us, not only physically, but spiritually. The first thing the Germans did was to attempt to lower our self-image. The Italians restored it to us."

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Menthol cigarettes. Choose from: Salem Regular and Salem 100.

Warning: The Ministry of Health has determined that smoking is harmful to health.

هكذا من النجول

ISRAELIS will have a unique opportunity to see some of the gems from the Uffizi's collection of 16th and 17th century drawings and prints starting Tuesday. The famed museum of Florence, which houses the Medici family collection put together over two centuries, was originally designed as the Medici offices (uffizi) a little over 400 years ago. To mark the occasion, it has put together a travelling show of 50 masterworks from its collection of drawings and prints by Renaissance masters.

The Medici ran the political and economic life of Florence for over two centuries; the merchant bankers became ducal princes. Their own search for a cultural and intellectual counterweight led them to become the world's most important patrons of the arts. Today the Uffizi houses not only a magnificent collection of early Italian paintings and sculptures, but also of Dutch and Flemish art.

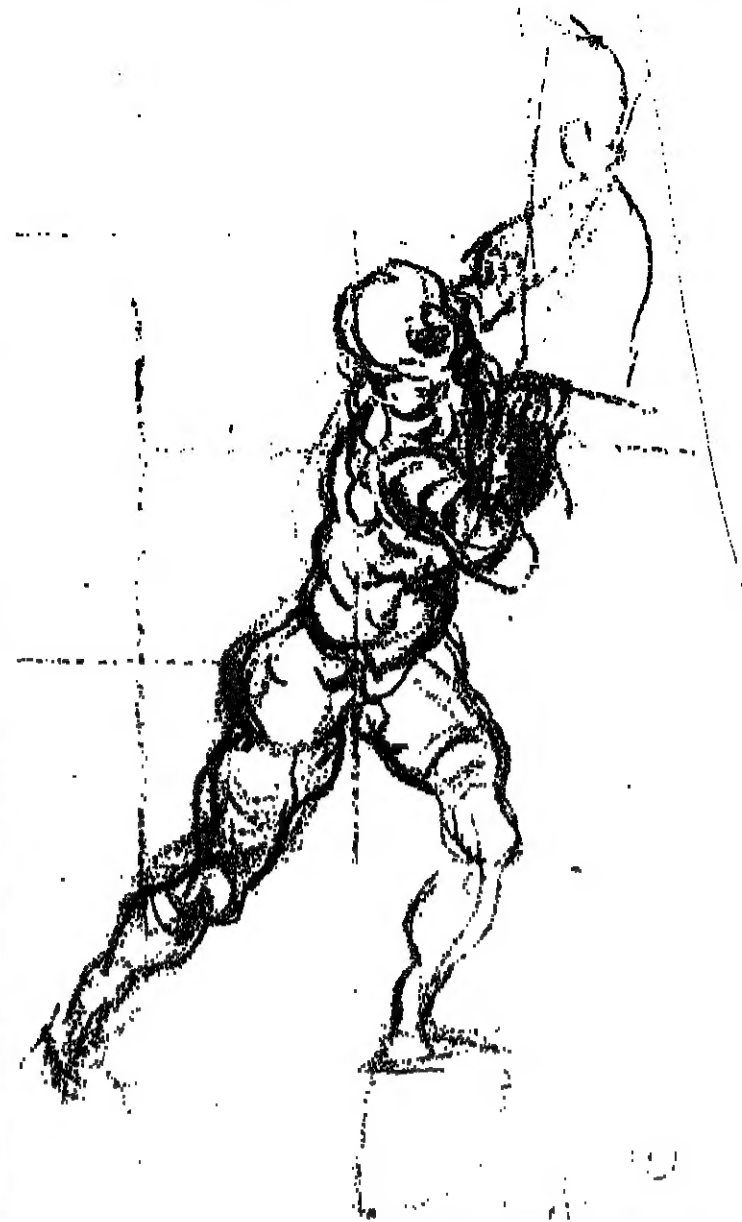
The art that flowered in the Renaissance was all based on drawing, the influence of which was so great that the drawn approach to painting remained in force well into this century; one of its most famous modern exponents was Picasso, who remained a linear composer of paintings until the end. For hundreds of years all Western painting has been based on linear premises. Problems of character, subject, mood, light and shade, design and composition were all solved in the preliminary study stage. These preliminary drawings were then worked up into the final cartoon, not the cartoon of today's newspaper, but a full-size mock-up of the painting-to-be. The completed composition was usually made in chalk and charcoal on huge sheets of brown paper: *cartone*, in Italian, is simply a large sheet of paper.

The cartoon was rubbed or pricked through onto the painting field, or enlarged onto a wall by means of a grid. With all the linear and tonal problems solved, colour came last. It was glazed over the drawing, which was sometimes completed first in *grisaille*, or grey half-tones of tempera.

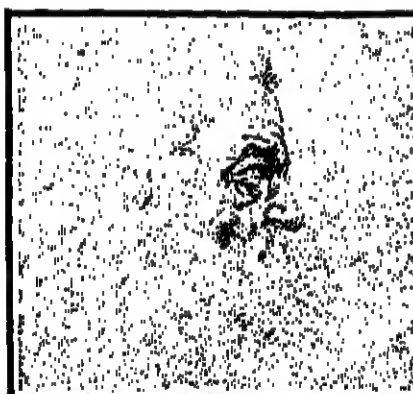
Of course it was not long before some artists (students of Raphael for instance) began to discover that they could think and work with patches of colour to depict form and light and shade. Nevertheless, drawing reigned supreme even when the Baroque school and the Impressionists took over from where Vermeer and Rembrandt left off. The *alla prima* technique of direct (and impressionist) painting with oils, with opaque colour mixed on the palette, is a comparatively modern development.

THE 50 WORKS in this show have been carefully selected to reflect something of the artists' character and methods, though they are masterpieces in themselves. They not only cover the High Renaissance, but some of the Mannerist and Baroque artists who grew out of it.

It is also particularly fitting that Giorgio Vasari (1511-74) is represented, for he was who designed the Uffizi. He is of course a household name, famed as a pioneer art historian, author of the lives of the painters, sculptors and architects of Italy, still possibly the most important art book ever written. He particularly idolized Michelangelo. He was not only an accomplished artist, but an even better architect. He was trained in the circle of Andrea del Sarto (1486-1530) and worked with Andrea's



(Above) Chalk-and-whitewash, Bernini. (Right) Study for archer, Titoretto. (Below, from left) Drawings by Vasari, Michelangelo, Pontorno, Bandinelli.



Family collection

During the two centuries that the Medici ruled Florence, they were the world's most important patrons of the arts. Some of the evidence of their artistic influence can be seen in Jerusalem next week, when a sampling of drawings from the Uffizi opens at the Israel Museum. The Jerusalem Post Art Editor MEIR RONNEN reports.

famous pupils, Rosso and Pontorno, the pioneers of Mannerism; all three are well represented in this show. Vasari, who was also something of a *macheur*, an impresario, was thus a member of one of the most distinguished clubs of all time.

ONE CAN only mention in passing a few of the highlights of this fine exhibition, which opens with a lovely head in silverpoint by Leonardo da Vinci (1452-1519) with its modernist hatching to develop his characteristic soft shading of the modelling (*sfumato*). It is thought that this drawing may have been slightly retouched. Then come some working drawings by the great early fresco artist, Filippino Lippi (1457-1504) and an interesting study of a head and a knee by Michelangelo

Buonarroti (1475-1564), both of which found their way into his Sistine Chapel frescoes; the head is reminiscent of Ezekiel. It is also thought that this head is a depiction of Julian the Second, the Pope who gave Michelangelo many commissions.

Then comes an Ascension of the Virgin by Fra Bartolomeo della Porta, one of the first to insert simple, everyday faces and figures into classic situations, something not lost on Caravaggio and Rembrandt. I also can't help feeling that lively pen drawings like the "Toilette of Venus" by Baccio Bandinelli (1493-1560), must have inspired Rembrandt in his use of the quill.

The most interesting source item in the show is the beautiful red chalk drawing of a boy by Jacopo Pontorno (1494-1556), made as a

study for a madonna. The boy who sat for it was probably one of Pontorno's apprentices. The amazing thing about this study is that it seems to completely anticipate El Greco. The whole El Greco look is there, fully formed. Pontorno was a convert to Mannerism, in which the followers of Raphael, despairing of surpassing the master, tried to inject new life into their figures by twisting them and concentrating on their more neurotic aspects. There is no doubt that El Greco was converted to Mannerism in Italy and that he studied Pontorno with great attention. El Greco was a singular individualist, but this extraordinary drawing by Pontorno is a vivid reminder that no great artist is born in a vacuum.

Another work that catches the eye is a magnificently bold study in

foreshortening by Gian Lorenzo Bernini (1598-1680) for one of his four marble figures representing the great rivers of his fountain for the Piazza Savona in Rome. Bernini, the giant of the Baroque, was always involved with the effect of foreshortening, particularly when the sculpture was placed high and could only be seen from a certain angle. This chalk drawing is a direct study in foreshortening. It reminds me of Manet's painting of the dead torero.

While all the works going on view deserve mention, I cannot close without reminding you to look for the magnificently modern archer, boldly put together in an almost Orphist manner by Jacopo Tintoretto (1518-1594). It is another reminder that great and daring drawing is timeless. □

POST PULLOUT GUIDE

The Poster

CHILDREN AND YOUTH

Jerusalem
HANSEL AND GRETEL — Puppet theatre for age 3 and above. Hebrew version of fairytale. (Train Theatre, Liberty Bell Garden, Monday at 4 p.m.)

THE JERUSALEM BIBLICAL ZOO — Guided tours in English and Hebrew. Adults welcome. (Biblical Zoo, Sunday and Wednesday at 2 p.m.)

THE KING AND THE MOON — Puppet theatre for age 4 and above. Stories of kings, princes and children. (Train Theatre, tomorrow at 11.30 a.m.)

STORY-TELLING HOUR — (In English). (Israel Museum, Wednesday at 4 p.m.)

STORY HOUR — A collection of folk tales,

plus original stories. (Khan Theatre, today at 2 p.m., Sunday at 4 p.m.)

YOUTH CONCERT — With the Jerusalem Symphony Orchestra. Conducted by Arish Vardi. Works by Vivaldi, Bizet, Grieg, Lalo, Ben-Haim and others. (Jerusalem Theatre, Thursday at 4.30 p.m.)

Tel Aviv area
"GADA U'BISH GADA" — Theatre. (Beit Leislin, tomorrow at 11.30 a.m.)

Halfa
YOUTH CONCERT — Halfa Symphony Orchestra in "What is a Concerto?" Works by Bach, Beethoven, Weber, Mendelssohn. (Halfa Auditorium, Sunday at 4.30 p.m.; Beit Abba Khousty, Monday at noon.)

THEATRE

All programmes are in Hebrew unless otherwise stated.

Jerusalem

ACTORS PLAY ACTORS — Neve Zedek production. The actor's dreams and ideas vs. daily life. (Tzavta, 38 King George, tonight at 9.30 p.m.)

CAIRO, FEBRUARY '78 — Alex Peleg in solo performance. About a journalist in the streets of Cairo. (Pargod, Bezalet, tomorrow at 9.30 p.m.)

EXIT THE KING — by Eugene Ionesco. Produced by The Sharon Players (in English). (Gerard Behar, Sunday at 8.30 p.m.)

ICARUS — Puppet theatre based on the story by Gabriel Garcia Marquez, about a mythological dream. (Train Theatre, Liberty Bell Garden, Tuesday at 9 p.m.)

THE LAW WILL BE GIVEN AT 6 — Produced by the Simple Theatre. The play takes place in an old temple. (Khan Theatre, Monday at 8.30 p.m.)

THE PASSION (PRE-PARADISE SORRY NOW) — By Fassbinder. A couple living in Manchester try to live by their Nazi doctrine. (Khan, tomorrow at 8.30 p.m.)

RUN FOR YOUR WIFE — British comedy produced by the Yvul Theatre. (Jerusalem Theatre, tomorrow at 9 p.m.)

THE SEAGULL — By Chekhov. Beersheba Municipal Theatre production. (Jerusalem Theatre, Wednesday at 8.30 p.m.)

Tel Aviv area

ACTORS PLAY ACTORS — (Neve Zedek, 6 Yehieli, tomorrow at 9 p.m.)

CRAZY SPOILING — Comedy by Enil Alar. Produced and directed by Niki Nital. (Old Jaffa, Hasimiah, Tuesday at 9 p.m.)

DESIRE — Habimah production. A couple in crisis act out an English social comedy. (Habimah, Large Hall, tomorrow at 6.30 and 9.30 p.m., Sunday, Monday, Wednesday, Thursday at 8.30 p.m., Tuesday at 9.15 p.m.)

EXISTENCE AND ENTERTAINMENT — Satirical cabaret. Lyrics by Jonathan Goffman, music by Salomo Gronich (Rehovot, Mofet, tonight at 10 p.m.; T.A. Tzavta, Tuesday at 9 p.m.)

THE FALL — By Albert Camus. Produced by Niki Nital. The rise and fall of a Parisian lawyer. (Old Jaffa, Hasimiah, tonight at 10 p.m.)

GOOD — Cameri Theatre production. A German professor becomes an SS officer. (Cameri, Monday, Tuesday at 8.30 p.m.)

HOME — By Harold Pinter. Cameri Theatre production. A son returns home to introduce

his wife. (Tzavta, Wednesday, Thursday at 8.30 p.m.)

THE LOST WOMEN OF TROY — Hanech Levin's adaptation of Euripides. Cameri production. (Cameri, Wednesday, Thursday at 8.30 p.m., Wednesday also at 4.30 p.m.)

'NIGHT MOTHER — Produced by the Cameri Theatre. A mother-daughter relationship. (Cameri, tomorrow, Sunday at 8.30 p.m., Sunday with simultaneous English translation)

PILLAR OF WOOD — Selection of political satire. Produced by the Tzavta Theatre. (Tzavta, tonight at 9.30 p.m.)

THE RUBBER MERCHANTS — Cameri Theatre production. A sad story of warped human relations. (Tzavta, tomorrow through Monday at 8.30 p.m.)

RUN FOR YOUR WIFE — (Beit Hahayal, Shavli, tonight at 10 p.m.)

THE SOUL OF A JEW — Halfa Municipal Theatre production. Contradictions between Judaism and Zionism, hope and self-hate. (Habimah, tomorrow through Thursday at 8.30 p.m.)

TANZI — Beit Leislin production. The story takes place around the boxing ring. (Beit Leislin, 34 Weizmann, Wednesday, Thursday at 8.30 p.m.)

Halfa

CAVIALE E LENTICCHIS — Neapolitan comedy. Habimah production. (Halfa Municipal Theatre, tomorrow through Thursday at 8.30 p.m.)

THE ISLAND — Halfa Municipal Theatre production. About 2 black political prisoners in South Africa. (Wadi Salib Theatre, tomorrow, Thursday at 8.30 p.m.)

THE ROTTEN HOUR OF 6 — Tzavta production. (Wadi Salib Theatre, Sunday, Tuesday at 8.30 p.m.)

Others

CITY SUGAR — A Beersheba Municipal Theatre/Yvul production. The story of a popular radio announcer. (Old Jaffa, Hasimiah, tomorrow at 8.30 p.m.; Beersheba, Theatre, Sunday through Wednesday at 8.30 p.m.)

EXIT THE KING — (Omer, Beit Hahayal, Wednesday at 8.30 p.m.)

MUCH ADO ABOUT NOTHING — By Shakespeare. Halfa Municipal Theatre production. This version places the action in 1917, with Allenby's entrances into Palestine. (Akko, Auditorium, Sunday through Wednesday at 9 p.m.)

THE SEAGULL — (Beersheba, Beit Ha'am, Thursday at 8.30 p.m.)



Seymour Cassel, Gena Rowlands and Risa Blewitt in John Cassavetes' 'Love Streams,' the Golan-Globus production which won both the Golden Bear and Film Critics awards at the recent Berlin Film Festival.

ENTERTAINMENT

Jerusalem

ALLEGRO — Musical quiz and entertainment. (Jerusalem Theatre, Monday at 8.30 p.m.)

APPLES OF GOLD — Colour documentary film about the history and struggle of the Jewish people from the time of the early Zionist movement to the present. (Laromne, tomorrow at 9 p.m., King David Sunday at 9 p.m.)

THE BEST OF SHALOM ALEICHEM — Stories by the famous Yiddish writer, performed in English (Hilton, tonight at 9.30 p.m., King David, tomorrow at 9.30 p.m.)

GOLDEN GUITAR — Jean Mark Luxembourg plays classical pieces tomorrow and Wednesday; Marian plays songs on Thursday. (Zorba, 9 Yofel Salomon, at 8 p.m.)

IMPROVISATIONS AND JAZZ — Yitzhak Steiner, piano; Teddy King, contrabass; Benny Kadishon, drums. Improvisations on classical pieces and others. (Israel Museum, tomorrow at 8.30 p.m.)

ISRAEL FOLKLORE — Taste of Israel Dancers. Parnel Talmor folkdancers. (International Cultural Centre for Youth, 12 Emek Refaim, tomorrow at 9 p.m.)

JAZZ — With the Freddie Welgal Trio. (Hilton, Monday at 9 p.m.)

JAZZ — Danny Gottfried, piano; Albert Piamanta, flute, clarinet; Teddy King, cello, contrabass. (Cafe Piltz, 84 Hayarkon, tomorrow at 11 a.m.)

MUSICAL MELAYE MALKA — With the new Diaspora Yeshiva Band. (M.J. Zion Centre, tomorrow at 9 p.m.)

MUSICAL MELAYE MALKA — With Avraham Rosenblum and Selah group. (Israel Center, 10 Straus, tomorrow at 9 p.m.)

MUSIC

All programmes start at 8.30 p.m., unless otherwise stated.

Jerusalem

BEERSHEBA DUO — Sera Fuxon-Hayman — Bert Berman, piano. Works by Schubert. (Tzavta, tomorrow at 11.11 a.m.)

BACH EVENING — Zehava Simoni, mezzo soprano; Suzanne Bart, oboe; Allan Azof, English horn, oboe; Robert Sushitzky, cello; Shimon Roehman, harpsichord. (Tzavta, tomorrow at 9 p.m.)

CAMERATA TRIO — With David Chen, violin, viola. Works by Mozart, Beethoven, Schubert. (YMCA, Sunday)

CELLO AND PIANO RECITAL — Emanuel

Tel Aviv area

CABARET FROM THE '30s — (Beit Leislin, Upper Cellar, tomorrow at 11 p.m.)

CULTURAL SALAD — Dance, songs, music, pantomime and more. (Tzavta, today at 3 p.m.)

GENTLEMEN THE HYSTERIA RETURNS — By Meit Giladi. Entertainment programme with singing, dancing and acting. (Nahmani, tomorrow at 9.30 p.m.)

GILA ALMAGOR — In her programme of songs. Almost Strong. (Beit Leislin, Upper Cellar, tonight at 10 p.m.)

A Gypsy Ballad — Songs, stories and soul music with Andra Zurek and his group. (Rishon Lezion, Tzavta, tonight at 10 p.m.)

HABREIRA HATIV'IT — Selection of their songs. (Neve Zedek, 6 Yehieli, tonight at 10 p.m.)

HAGASHASH HAHIVER — Programme of humour and satire. (Ramot Gan, Oran, tonight at 10 p.m.)

JAZZ — With From the Other Side group. (Old Jaffa, Hasimiah, tonight at midnight)

JAZZ — Danny Gottfried, piano; Albert Piamanta, flute, clarinet; Teddy King, cello, contrabass. (Cafe Piltz, 84 Hayarkon, tomorrow at 11 a.m.)

THE MAGICAL TRIO — Jazz with Michael Greenblatt, Eli Dibraei, Zvora Bar-Yehuda. (Dan Hotel, Monday at 8 p.m.)

MEIR ARIEL — Programme of songs. (Old Jaffa, Hasimiah, Monday at 9 p.m.)

MIKI GABRIELOV — With back-up musicians. (Beit Leislin, Upper Cellar, tonight at midnight)

NORMAN DALE — Well-known English singer — old and new songs. (Sheraton Hotel, tomorrow through Thursday at 8 p.m.)

PARAGUAY TRIO — South American songs, Latin American music. (Beit Leislin, Upper Cellar, tomorrow at 9 p.m.)

SATIRE EVENING — Meit Giladi, Menachem Golan and others. (Beit Leislin, Upper Cellar, Wednesday at 9 p.m.)

SHALOM HANOCH — With 3 back-up musicians. Mellow songs. (Beit Hahayal, tomorrow at 9 p.m.)

SHLOMO ARTZI — Solo programme. (Tzavta, tonight at midnight)

SHLOMO BAR — of Habreira Hativ'it, sings, plays, hosts friends. (Old Jaffa, Hasimiah, tomorrow at 10.30 p.m.)

UPPER JAZZ CELLAR — With well-known musicians. (Beit Leislin, Sunday at 10 p.m.)

Halfa

MATTI CASPI AND THE PARVARIM — Romantic songs. (Beit Abba Khousty, tonight at 10 p.m.)

SHALOM HANOCH — (Shavli, tonight at 10 p.m.)

Others

APPLES OF GOLD — See Jerusalem for details. (Eilat, Mofet, Thursday at 8 p.m.)

ARIK SINAI — Programme of songs. (Eilat, Mofet, tonight at 9.30 p.m.)

Arriaga, Gelbrun, Dvornak. (Tzavta, tomorrow at 11 a.m.)

CONCERT — Amnon Shachar, violin; Marlene Dorach, soprano; Miriam Ashkenazi, piano. Works by Vivaldi, Bach, Paganini, Schubert. (Jaffa, Immanuel Church, 9 Beer-Hoffman, tomorrow)

PIANO RECITAL — Ilan Rechtman. Works by Scarlatti, Mozart, Liszt, Chopin, Prokofiev, Ilan Rechtman. (Tel Aviv Museum, tomorrow)

ISRAELI PHILHARMONIC ORCHESTRA — Conducted by Zubin Mehta. Soloist Pinchas Zukerman, violin. Works by Bruckner, Shostakovich, Tchaikovsky. (Mann Auditorium, tomorrow through Tuesday)

Tel Aviv area
THE ISRAELI QUARTET — Works by

(Continued on page C)

JERUSALEM Cinemas

CINEMA 1 ON 10

Buses 18, 19, 24, Tel. 415067
Fri., March 9
Double Feature! Ticket:
Tootsie 2.30
It's A Mad, Mad, Mad, Mad World 4.30

Sat., March 10:
It's A Mad, Mad, Mad, Mad World 7

Toolsie 9.30
Sun., March 11:
A Clockwork Orange 6.45
Allegro Non Troppo 9.15

Mon., March 12:
Toolsie 5.30
Allegro Non Troppo 7.30
A Clockwork Orange 9

Triple Feature
Tue., March 13:
Live and Let Die 6
Ninja 7.45

Blue Thunder 9.30
Triple Feature
Wed., March 14:
Ninja 6

Blue Thunder 7.45
Live and Let Die 9.45
Triple Feature
Thur., March 15:
Ninja 6

Blue Thunder 7.45
Live and Let Die 9.45

EDEN

4th week

THE MAN

Sat., 7.15, 9.15
Weekdays 4, 7, 9

EDISON

THE LORD OF DISCIPLINE

Sat., 7.15, 9.15
Weekdays 4, 7, 9

HABIRA

PACIFIC IN FLAMES

Sat., 7.15, 9.15
Weekdays 4, 7, 9

ISRAEL MUSEUM

Tue. 6, 8.30

FOR WHOM THE BELL TOLLS

KFIR

3rd week

OPERATION STREIMEL

Sat., 7.15, 9.15
Weekdays 4, 7, 9

MITCHELL

3rd week

REAR WINDOW

Sat., 7.15, 9.15
Weekdays 7, 9.15

ORION

2nd week

TO BE OR NOT TO BE

Sat., 7, 9
Weekdays 4, 7, 9

ORNA

Tel. 224733

SAVAGE WORLD

Sat., 7, 9, weekdays 4, 7, 9
Sun. 12.30

NON

3rd week

RETURN OF MARTIN GUERRE

Sat., 7, 9.15
Weekdays 4, 7, 9.15

SEMADAR

5th week

FLASH DANCE

Sat. and weekdays 7, 9
Hall is heated

SMALL AUDITORIUM

BINYENI HA'UMA

THE HUNGER

Sat., 7.15, 9.15
Weekdays 7, 9

TEL AVIV Cinemas

ALLENBY

2nd week

THE DAY AFTER

Over 100 million have seen the most talked about film in the world!

Tonight 10; Sat., 7.15, 9.30
Weekdays 4.30, 7.10, 9.30

BEN-YEHUDA

2nd week

MY TUTOR

Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

BETH HATEFUTSOH

JEWISH CINEMATHEQUE

6th week

THE BOYS FROM BRAZIL

Tue. 8.30

CINEMA ONE

Sat. 8: REAR WINDOW
Weekdays 4, 8

GONE WITH THE WIND

CLASS

3rd week

37 Gruenberg St., Tel. 613321

CONVERSATION PIECE

Film by LUCHINO VISCONTI

* BURT LANCASTER
Tonight 10; Sat., 7, 9.30
Weekdays 4.30, 7, 9.30

DEKEL

6th week

Sat. and weekdays 7.15, 9.30

TO BE OR NOT TO BE

* MEL BROOKS
* ANNE BANCROFT
"Smashingly funny, Brooks and Bancroft are terrific" (N.Y. Times)

ESTHER

Tel. 225610

4th week

LE MARGINAL

* JEAN PAUL BELMONDO
7.15, 9.30

GAT

15th week

Film by Carlos Saura

I LOVE YOU CARMEN

* ANTONIO GADES
* LAURA DEL SOL
Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

GORDON

Best Yehuda 87, Tel. 244373

11th week

The outstanding Swedish film

REQUIEM FOR A FOOL

* STELLAN SKARSGARD
Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

CHEN 1

Israel Premiere
Tonight 9.45, 12.15
Sat., 7, 9.35
Weekdays 4.20, 7, 9.35
Nominated for 11 Academy Awards

You'll laugh, cry, care, and you'll come to Terms.

TERMS OF ENDEARMENT

* SHIRLEY MACLAINE
* DEBRA WINGER
* JACK NICHOLSON

CHEN 2

Israel Premiere
Tonight 9.55, 12.15
Sat., 7.10, 9.40
Weekdays 4.35, 7.10, 9.40
They thought he couldn't do the job. That's why they chose him.

NEVER CRY WOLF

A TRUE STORY

CHEN 3

7th week

TRADING PLACES

Tonight 9.50, 12.10
Sat., 7, 9.30
Weekdays 4.30, 7, 9.30

CHEN 4

15th week

EXPERIENCE PREFERRED BUT NOT ESSENTIAL

Tonight 10.10, 12.05
Sat., 7.35, 9.35
Weekdays 4.45, 7.35, 9.35
Met. 10.30, 1.30: FRONT PAGE

CHEN 5

8th week

AN OFFICER AND A GENTLEMAN

Tonight 9.50, 12; Sat., 7, 9.40
Weekdays 4.30, 7, 9.40
Met. 10.30, 1.30: PRETTY GIRL

DRIVE-IN

Tonight 10, Sat. and weekdays 7.15, 9.30

SUDDEN IMPACT

Tonight Sat. and weekdays at midnight Sex film

HOD

2nd week

Tonight 10; Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

PRIVATE SCHOOL FOR GIRLS

INSTITUT FRANCAIS

Sat., 7.30

LA BELLE ET LA BÊTE

Tue., 7.30
VIVRE SA VIE

LEV I

Dizengoff Center

9th week

RETURN OF MARTIN GUERRE

Tonight 10; Sat., 7.15, 9.30
Weekdays 1.30, 4.30, 7, 9.30

LEV II

Dizengoff Center

4th week

WE OF THE NEVER NEVER

Tonight at 10; Sat., 7.15, 9.30
Weekdays 1.30, 4.30, 7, 9.30

LIMOR

4th week

THE CHOSEN

* MAXIMILIAN SCHIELL
* ROBBY BENSON
Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30
Tonight 10, 12: FIRST BLOOD
Sat., 11 a.m.: HUMANOID

MAXIM

Tonight 10
Sat., 7, 9.30
Weekdays 4.30, 7, 9.30

SAVAGE WORLD

MOGRABI

2nd week

Tonight 10; Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

THE HONORARY CONSUL

Based on the novel by Graham Greene

* RICHARD GERE
* MICHAEL CAINE
Stiller film

ORLY

4th week

THE ESSENTIAL HITCHCOCK

REAR WINDOW

4.30, 7.15, 9.30

PARIS

4th week

THE MISSIONARY

Tonight 10, 12
Sat., 7.15, 9.30
Weekdays 10, 12, 4, 2, 4, 7.15, 9.30

PEER

Sat., 7.15, 9.10
Weekdays 4.30, 7.15, 9.30

THE LORD OF DISCIPLINE

* DAVID KEITH
SHAHAF

6th week

Tonight 9.45, 12; Sat., 7, 9.30
Weekdays 4.30, 7, 9.30

SILKWOOD

* MERYL STREEP
* KURT RUSSELL
Sat., 11 a.m.
OCTOPUSSY

STUDIO

4th week

EDUCATING RITA

* MICHAEL CAINE
* JULIE WALTERS
Tonight at 10; Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

TCHETET

5th week

Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

TENDER MERCIES

starring:

ROBERT DUVALL

Winner of Golden Globe award for Best Actor
Stiller film

TEL AVIV

5th week

STAYING ALIVE

* JOHN TRAVOLTA
Tonight 9.45; Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

TEL AVIV MUSEUM

12th week

MUDDY RIVER

Sat., 7.15, 9.30
Weekdays 4.30, 7.15, 9.30

ZAFON

3rd week

Film by Ingmar Bergman

FANNY AND ALEXANDER

Tonight at 10; Sat., 5.30, 9
Weekdays 4.30, 8.30

HAIFA Cinemas

AMPHITHEATRE

CRUEL WORLD

A fascinating picture
4, 6.45, 9

ARMON

Israel Premiere

THE LORD OF DISCIPLINE

* DAVID KEITH
4, 6.45, 9
No complimentary tickets

ATZMON

4th week

JEAN PAUL BELMONDO

In an action packed film

LA MARGINAL

4, 6.45, 9

CHEN

3rd week

LAST TANGO IN PARIS

* MARLON BRANDO
* MARIA SCHNEIDER
4, 6.30, 9
Adults only

FRENCH CULTURAL CENTRE

CINEMATHEQUE

BEIT ROTHSCHILD
Mon., 9.30
LA RUPTURE
Thur., 8
LE NOUVEAU REALISME

MORIAH

2nd week

OVER THE BROOKLYN BRIDGE

* ELLIOT GOULD
* MARGOT HEMINGWAY
6.45, 9

ORAH

2nd week

EDUCATING RITA

* JULIE WALTERS
* MICHAEL CAINE
4, 6.45, 9

ORLY

4th week

I LOVE YOU CARMEN

6.45, 9

PEER

Haifa Premiere

RETURN OF MARTIN GUERRE

* GERARD DEPARDEUX
Sat., 6.45, 9
Weekdays 4, 6.30, 9

RON

2nd week

PRIVATE SCHOOL FOR GIRLS

* SYLVIA CRISTAL
4, 6.45, 9

SHAVIT

PAULINE A LA PLAGE

6.45, 9

RAMAT GAN Cinemas

ARMON

Tonight 10
Sat. and weekdays 7, 9.30

LOOKING FOR MR. GOODBAR

Mat. 4: EYE FOR AN EYE

LILY

2nd week

EDUCATING RITA

Tonight 10
Sat. and weekdays 7.15, 9.30

OASIS

STAYING ALIVE

Tonight 10
Sat. and weekdays 4.30, 7.15, 9.30

ORDEA

4th week

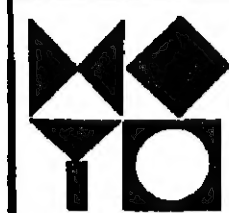
WHO WILL LOVE MY CHILDREN?

* ANN MARGRET
7.15, 9.30

RAMAT GAN

FRIDAY, MARCH 9, 1964

This Week in Israel • The MUSEUMS



this week
at
the israel museum
jerusalem

EXHIBITIONS

MASTER DRAWINGS FROM THE UFFIZI GALLERY

(From March 13 for two months only)
An extraordinary show of 60 drawings by Italian masters of the 16th and 17th centuries, focusing on the Renaissance, Mannerism and the Baroque, and including among others Leonardo da Vinci, Michelangelo and Tintoretto. Through the show lent by the renowned Uffizi Gallery, Florence, Italy, the Israel Museum is honoured to participate in its 40th anniversary celebration. This show is held within the framework of the cultural agreement between Italy and Israel. (Barbara and Isidoro M. Cohen Graphic Gallery)
Small Scale Modern Sculpture from the Museum Joseph Zaritsky - Oil paintings and aquarelles
Henric - 45 Years of Design (courtesy of Sydney Cowan, London)
David Schreuer - Posters and advertisements
Art Looks at Art
Dr. Erich Salomon - From a Photographer's Life (until March 17)
Ori Reisman - Paintings
Tom Seidemann Freud - Illustrations of children's books (courtesy of Dubek, Ltd)
Scamps - creating home theater sets and greeting cards (courtesy of Merianna and Walter Grassmann, London)
Permanent Collection of Judaism, Art and Archaeology
Kadesh Barnea - a fortress from the Jewish Kingdom (Rockefeller Museum)
How to Study the Past (Rockefeller Museum)
Special exhibit - Gold Coins of Israel, King of Axum c. 540 C.E.



EVENTS

SPECIAL MUSIC EVENT

Saturday, March 10 at 20.30
IMPROVISATION AND JAZZ - Classical jazz improvisations of classical music in different styles. With Itzhak Steiner, piano; Teddy Kling, double bass; Beny Kadishon, drums. (By courtesy of Lola and Dofli Ebnor)

CHILDREN'S FILM

Sunday, March 11 and Wednesday, March 14 at 16.30
CHOMPS - The Million Dollar Dog

LECTURES

Sunday, March 11 at 15.00
HAMMAT GADER (in English at the Rockefeller Museum)

Tuesday, March 13 at 19.15
GALLERY TALK - WINE IN DAILY LIFE AND RITUALS

Thursday, March 15 at 20.30
ART AND INDUSTRY - WALTER RATHENAU, PETER BEHRENS AND THE AEG AT BERLIN IN 1910 - Contemporary Architecture in Germany

In English with Prof. T. Buddensieg, guest lecturer from Bonn

FILM

Tues, March 13 at 18.00 and 20.30
FOR WHOM THE BELL TOLLS (USA 1941)

Dir: Sam Wood, with Ingrid Bergman and Gary Cooper

CHILDREN'S STORY HOUR

Wednesday, March 14 at 16.00
For 7-9 year olds, with children's participation (in English)

SPECIAL POETRY EVENT

Wednesday, March 14 at 20.30
POETRY IN THE RENAISSANCE in conjunction with the exhibition of drawings from the Uffizi Gallery, Florence.

** "CABARET VOLTAIRE" **

Sun, March 18 and Mon, March 19, 1984 at 20.30 - TASHMADADA

The party of the year. Stars, artists and performers from Israel, Holland, USA, Australia ... and with the participation of Marcel Junco. Orchestra and dancing, wine and pretzels. Only 200 places. To book phone: 02-698213

GUIDED TOURS IN ENGLISH

Museum: Sun, Wed, Fri at 11.00; Tues. at 16.30
Rockefeller Museum: every Friday at 11.00

Shrine of the Book: Tuesday, March 13 at 15.00

RUTH YOUTH WING

COSTUME EXHIBITION FOR PURIM: If you have a special costume or mask, make by yourself, we will be happy to include it in our exhibition in the recycling room. Please call Harriet (Tel. 02-633278)

The recycling project is open Tuesday, 18.00 to 20.00. The project encourages creative use of waste materials.

For further information about Youth Wing activities, please call 02-633278

VISITING HOURS OF MUSEUM

Sun, Wed, (after March 18 also Mon. and Thurs.) 10.00-17.00; Tues. 16.00-22.00; Fri. Sat. 10.00-14.00

SHRINE OF THE BOOK: Sun, Mon, Wed, Thurs. 10.00 to 17.00; Tues. 10.00 to 22.00; Fri. & Sat. 10.00 to 14.00

BILLY ROSE SCULPTURE GARDEN: Sun, Thurs. 10.00 to sunset; Fri., Sat. & holidays 10.00 to 14.00

ROCKEFELLER MUSEUM: Sun, Tues., Wed. (after March 18 also Mon. and Thurs.) 10.00-17.00; Fri. and Sat. 10.00-14.00

LIBRARY HOURS: Sun, Mon, Wed, Thurs. 11.00 to 13.00; Tues. 16.00 to 20.00

TICKETS FOR SATURDAY: Available in advance at the Museum and at the ticket agencies: Tel Aviv - Pico, Elzhan, Le'an and Castel; Jerusalem - Klu'im

The Israel Museum is located on Ruppin Street, Tel. (02) 698211

THIS IS DEFINITELY the last instalment on the Berlin Film Festival, to wind things up and complete the overall picture.

But first, a correction. Owing to the hastiness of the telex operator in Berlin, a couple of lines went astray, and Swiss director Kurt Gloor was credited with *The Boat Is Full*, made by his compatriot, Markus Imhoof. The connection between the two is very simple: both emerged as major talents at Berlin three years ago, Gloor with a film entitled *The Inventor*.

Now for the competition and its special screenings. (Productions that are either exceptional or too off-beat to stand alone by side with the conventional films.) Taken as a whole, the competition was certainly up to par. It had the big crowd attractions, even if not all of them pleased the critics.

Terms of Endearment, with its 11 Oscar nominations and formidable box office success, is sure to make audiences laugh in the first half and cry in the second - and to hell with the critics. *The Dresser* (only five Oscar nominations) is a perfect showcase for Albert Finney (who indeed won the acting prize) and Tom Courtenay is even better, displaying a talent that can't leave you indifferent, even if you aren't terribly concerned with the behind-the-scenes intricacies of theatre life. *Star 80* features all the attributes of Marlon Brando, both those she had before and the increased chest dimensions acquired through plastic surgery.

IN ADDITION to the multi-million dollar ventures were the more modest but quite as prestigious American entries. Louis Malle, a French director who has been living across the ocean for a long time, offered *Crackers*, a comedy about a bumbling gang of safe-crackers who can't do anything right, and John Cassavetes' *Love Streams* was certainly the most intriguing and rewarding film shown, deserving not only the Golden Bear, but also the Critics' Prize, something that doesn't happen very often.

Among the other prizewinners, was naturally the opening night film, Scorsese's *Le Bal*, a beautifully orchestrated exercise in style, without a line of dialogue, reviewing the history of France over the last 50 years, as reflected by a dance hall and its habitués.

Another production to get a prize was an Argentinian film which, strangely enough, was viewed in Israel as part of an Argentinian Film Week before it reached Berlin for its official international premiere. In Israel it was known under its original title *Non Habra Mas Pena Ni Olydo* (There will be no more pain and suffering). In Berlin it already had an international title, *Dirty Little Wars*, and everybody was impressed with its courage in exploding the sacrosanct myth of Peronism.

The Silver Bear awarded to the Greek film *Rembelito* was more of a gesture to Mediterranean cinema, one of the festival's main features, than a recognition of its worth, while the award to a German film named *A German Lawyer* was no more than throwing a bone to the domestic industry.

An amusing incident occurred when this film was first screened, in the afternoon, for the press. Loud jeers and boos filled the Zoo Palace auditorium when the lawyer who is supposed to defend a terrorist goes to bed with the terrorist's sister, for no apparent reason. Director Norbert Kückelmann took the hint, and when the film was shown again,

that same evening, the scene was gone. What will happen when the film finally reaches the cinemas, this is anybody's guess.

Also in competition, a Japanese saga, midway between a Disney film and a Cousteau research documentary, featured as its main attraction a team of dogs who have to fend for themselves in the freezing deserts of Antarctica, until the research mission can return to its station after a season of storms. The film, well-made and spectacularly shot, is aptly entitled *Antarctica*.

From Hongkong, instead of a karate epic, there was a small, almost neo-realistic story of a young girl who leaves a dreary life behind a fish stall in the market for new horizons.

One of the more daring entries was an adaptation of Kafka's *America*, resulting in an *avant garde* and socially conscious movie by Jean Marie Straub and Daniele Huillet, a couple adored by advocates of ultra-progressive cinema and abhorred by most others.

And that's about as much as I am going to add about the official competition - by no means the only worthwhile thing about the Berlin Festival.

Saturation point

CINEMA

Dan Fainaru

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AS USUAL, probably the most challenging programme was offered by the Forum of the Young Cinema, an ambitious organization which is constantly on the lookout for new trends, new aspects of cinema and new, relevant national schools.

This year, the forum's programme had several focal points. The ethnographical one featured films concerned with the aspects of the changing world, most of them documentaries of an unusual nature.

The Furiyashiki Village is a three-and-a-half-hour account of a Japanese village slowly disintegrating, under the pressures of modern life. It took filmmaker Shinsuke Ogawa seven years to collect the material for this film, and he has come up with a painstaking document about a way of life that will soon become extinct.

A similar effort with different results (because the background is different) came from Venezuela. A film, called *Tiznao* describes the fatal blow dealt a small village, most of whose young people have left in search of better opportunities elsewhere.

Tiznao could also be included in another of the forum's main subjects this year, Latin American cinema.

There were experimental films from Brazil, such as *The King of Candles* which offered several simultaneous interpretations of the same experimental play, as it has been produced time and again in the last 17 years on the stage, one version moving into another, black and white into colour.

A surprisingly courageous documentary from Chile, *Chile No Invoca Tu Nombre en Vano* (Chile, I don't call your name in vain), has people speaking frankly and fearlessly into the camera, against the Pinochet regime, including the same cameramen who 11 years ago were instrumental in toppling Allende. To dispel any illusion that the

Santiago authorities gave their blessing to such a critical document of mass protest against economic crisis as expressed in 1983, I should add that all the material was shot without permission by Chilean crews who remain anonymous, and then sent to Paris to be developed and edited.

Politics, or more accurately, subjects of social relevance, have always been one of the forum's pet subjects. This year was no exception. *Carry Greenham Home* is a documentary about the British women encamped outside the military base on which nuclear weapons have been installed. This is not so much an anti-war documentary as a tribute to the women who have organized against the male militarist establishment. The title could easily be interpreted as encouraging the audience to carry the feminist spirit of Greenham Common away with them.

Feminism features constantly in new German cinema, and it was no wonder that one of the forum's central offerings was *The Sleep of Reason*, a film by a woman director about the dangers of the Pill.

AND AGAIN, quite according to tradition, the forum had numerous experimental films including parodies on commercial cinema, like *Doomed Love*, which uses for dialogue everything that is hackneyed and bombastic in film and TV melodrama. It does away with the third dimension, using instead of scenery, painted backdrops against which the actors declaim their lines in the blandest and most inexpressive manner.

In an entirely different direction, exiled Chilean director Raul Ruiz, currently working in France, brought along an exciting version of Racine's *Berenice* as a play for a single character and a cast of shadows, an unusual but most rewarding way of updating a rather dusty classic.

Very quickly now, for the rest of the fest. The information section, a slapdash combination of everything that wouldn't or couldn't be put in competition, featured lots of Mediterranean films in one more inconclusive attempt to find unity where there isn't any.

Among these films were two Israeli efforts, both well received. For *Drifting*, this was more or less expected, since it had an upbeat review in Israel too. For *Fellow Travellers*, generally panned at home, it was more surprising.

In Berlin, most of the critics who saw it, including some who are considered international film authorities, thought it was a thought-provoking, -balanced and intelligent film, which could confirm director Judd Ne'eman's opinion that no one is a prophet in his own country.

A third movie entitled *Anu Banu*, made for German TV and already telecast there, directed by Paris-based Israeli Edna Politi, offered a composite interview with six Israeli women, among the early pioneers of the 1920s who are quite often critical of and disenchanted by today's Israel.

One final pledge. From next week on, back to reviews of films released in Israel - at least until the next festival comes along. Meanwhile, go and see Bergman's *Fanny and Alexander*. It's just a recommendation until space permits further elaboration.

FOR THE twelfth time, the America-Israel Cultural Foundation has organized a Young Artists' Week. It opened festively with an evening at the President's Residence in Jerusalem.

The AICF, which has supported cultural activities in this country for the last 44 years, has been the catalyst of many projects; in numerous cases, it has helped individuals to launch artistic careers which otherwise might have been abandoned for financial reasons.

The roster of recipients of AICF funds who made their way to the top is most impressive. It includes Daniel Barenboim, Yitzhak Perlman, Pinhas Zukerman, Shlomo Mintz and Yefim Bronfman. Though the AICF grants scholarships for painting, sculpture, graphic design, dance, theatre, stage directing, film and television, its concern for our music life is - at least for this columnist - the most important of its activities.

This year's budget allots no less than \$55 million to the Sharet Scholarship Programme. As many as 733 youngsters will receive grants for study in Israel, with young gifted children in development towns being given priority. Special projects include *Omanut La'am*, the association for the promotion of art for the people, organizing tours of theatre, dance and music companies to development towns and remote settlements. *Tzili Am* offers mobile music clubs which bring music appreciation programmes to border settlements and poor urban neighbourhoods.

The list of museums, orchestras and other cultural institutions benefiting from allocations is long and impressive.

In the last few years, it has been mainly the dynamic energy of Vera and Isaac Stern that has inspired the many donors and volunteers in the U.S. to keep the budget of the AICF at a high level despite the difficult economic situation.

ASA SIGN of official recognition of the foundation's great work, Young Artists' Week during the last few years has opened with a concert by selected scholarship winners at the President's Residence.

At last week's opening, the chairman of the Israel Advisory Board, MK Mordechai Virshubski, reminded the audience that the foundation benefits all cultural activities and not only music, as is popularly assumed. But having heard him practically every Saturday morning for 40 years, answering questions on the music quiz, I am sure that music is closest to his heart. I'm also sure that he knows more about music than any other member of the Knesset, and more than many musicians, too (myself included).

The concert presented a singer, Michal Shamir, who tackled an aria from Verdi's *La Traviata* quite impressively. This was followed by 12-year-old Chen Halevy playing Weber's Concertino for Clarinet like an old trooper, without mistakes or uncertainty though, of course, with a musical interpretation of modest proportions.

Actress Nuly Omer presented "Gibberish in Blue," nonsense verses by O. Hillel, demonstrating talent and personality.

The twins Hillel and Nitai Zori (cello and violin) are already a standard feature at these AICF functions, as they have received scho-

Serving youth

MUSIC & MUSICIANS

Yohanan Boehm

larships for the last 10 years. Their rendition of Kodaly's Duo and the Passacaglia by Handel in Hal-verzen's arrangement showed their steady progress. They are presently serving in the army as members of the IDF's String Quartet.

The music programme wound up with Ilan Rechman, this year's winner of the Francois Shapira Prize, working mightily on the keyboard to present Prokofiev's Seventh Piano Sonata with dynamics that might have filled acoustically the wide spaces of Binyanei Ha'uma or the Mann Auditorium but did not take into account the limitations of the hall and the audience's aural receptivity.

President Herzog thanked the young artists and expressed his and his wife's delight at being able to continue a tradition established by his predecessors.

Young Artists' Week was also celebrated in Tel Aviv (with the Israel Philharmonic Orchestra at the Mann Auditorium and two events at the Museum), in Carmiel, in Beer-sheba, and in Haifa.

A SPECIAL relationship seems to have developed between the City of

Cologne and this country. The Municipal Opera has already paid two visits to Tel Aviv - two years ago with Mozart's *Così fan tutte* and *Wozzek* by Alban Berg, and this year with the *Magic Flute*. And Jerusalemites are conductors in Cologne: Yuri Ahronovitch, chief conductor of the Guernzenich Orchestra since 1975, and Gary Bertini, who took over the Symphony Orchestra of the Westdeutscher Rundfunk as chief conductor this season.

One appointment is not enough for any conductor of international standing these days: Ahronovitch is also chief conductor of the Stockholm Philharmonic Orchestra, and Gary Bertini is chief conductor and musical director of the Jerusalem Symphony Orchestra (Israel Broadcasting Authority).

As if these double jobs were not time-consuming enough, both of them fly around the globe, guest conducting here, recording there.

Ahronovitch conducted Prokofiev's *Ivan the Terrible* in Rome, on Capitol Square, and Arnold Schoenberg's *Gurre-Lieder* at the Auditorium del Foro Italico, both to a tumultuous reception and rave reviews. He conducted Scandinavian music with the Stockholm Philharmonic, did Mahler's monumental Eighth Symphony and Bruckner's Ninth, performed Dvorak's Requiem at Milan's La Scala and Shostakovich's *Leningrad Symphony* in Stockholm. He also recorded the Nielsen Third Symphony from a concert at the Danish Radio studio, and the Third Concerto by Rachmaninoff with Tamas Vassary and the London Symphony Orchestra.

Gary Bertini started off at the

WDR with Berlioz' Requiem, which caused great excitement among critics, and followed this with Mahler's Sixth Symphony, which was also received with great acclaim. He conducted the very successful European tour of the Jerusalem Symphony at the beginning of the season, before taking over his "new" orchestra in Cologne.

Ahronovitch will be coming here to conduct the Independence Day Concert, and Bertini will wind up the JSO season in July.

ANOTHER Israeli conductor travelling around the world, though not so extensively as the above two, is Dalia Atlas, a resident of Haifa whose first record has just been released.

Her schedule for the rest of this season reads as follows: March - concerts with the Philharmonic Orchestra of Buenos Aires, and from there to Sweden for a number of concerts. April - appearances with the Royal Philharmonic Orchestra in London. May - two different programmes with the Israel Sinfonietta, Beer-sheba. June - concerts with the choir and orchestra of the Haifa Technion, her home base. July/August - an extended tour with all the orchestras of the Australian Broadcasting Corporation.

The committee for the World Culture Prize for Letters, Arts and Sciences at the Centro Studie Recherche delle Nazioni in Italy has awarded the Statue of Victory "Personality of the Year 1984" to Dalia Atlas "in acknowledgement of cultural and professional zeal shown in your field of activity, and of your important contribution to the improvement of present-day society."

This Week in Israel • The Leading Tourist Guide • This Week

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Going places?
this week in israel
magazine tells you where to go

AAH, THE WEIRD and wonderful workings of the BBC! The Corporation's censors, content in the past to blast the world's airwaves with such tunes as "My Ding A'ling" and "Hit Me With Your Rhythm Stick," have taken umbrage at the ambiguous "comings and goings" of a song called "Relax" by unknown group Frankie Goes to Hollywood.

The BBC's ban on the track, inevitably, has caused such a hoo-hah as to catapult this fairly innocuous little number to the top of the UK charts, where it has remained entrenched for the past month and a half.

Meanwhile, the Irish band, the Bank Robbers, have run into a spot of bother with the British Treasury. It seems the Robbers spent a day last month distributing £2,000 worth of (badly) forged £50 notes to various UK rock publications.

Apparently the stunt contravened the 1981 Forgery and Counterfeiting Act. Scotland Yard

Backfired ban

ROCK, ETC. / David Horowitz

ordered the band to collect and destroy all the notes and then to pop in for a little chat...

But enough of this tomfoolery and on to this week's new record releases.

First under the arm is The Pretenders' third album, *Learning to Crawl*, (General Music) featuring new guitarist Robbie McIntosh replacing the late James Honeyman-Scott.

'Tis a good album, including two hit singles — "Back on the Chain Gang" and "2,000 Miles" — and plenty more hard-hitting rock.

Trouble is The Pretenders do sound a bit samey — those repetitive

guitar riffs, the pumping bass and the near monotonous Chrissie Hynde vocals. Still, this is the best Pretenders LP yet.

ON TO slightly better things and Slade's *The Amazing Kamikaze Syndrome* (Eastonics). Dear old Slade, possibly the witziest, certainly the biggest band in the UK in the early Seventies.

Rumours of a Slade comeback were heard throughout the late Seventies and then, in 1980, they finally re-entered the big time with a stunning set at the Reading Rock Festival.

This, their second 1980s release,

shows the boys still spelling love l-u-v, finds Noddy Holder in as good voice as ever, but most amazingly highlights a definite broadening in the cockney rockers' repertoire.

LO AND behold, tucked away on Side Two, is a song entitled "C'est La Vie." Now, for a band whose previous tunes included "Gudbuy T'Jane," "Coz I Luv You" and "Mama We're All Crazy Now," this really constitutes remarkable progress. Will the soccer crowds be able to master such complex lyrics? Where will Slade take rock music next?

Onward, to the *Best of Alan Parsons Project* (General Music), a worthy compilation of tracks from the group's previous five albums.

Two classics here — "Time" and "Old and Wise" — make this a must for those of you who missed the earlier albums, though some of the selections on this "Best of" collection leave me bemused. Why have

"Turn of a Friendly Card" and "Two of a Kind" been left out in favour of tracks like "Psychobabble"?

CHART NEWS and a look at Israel's top-selling albums: Genesis' latest is at number one, followed by Paul McCartney's *Pipes of Peace* and Paul Young's *No Parlez*. Next come Culture Club's *Culture Club*, Duran Duran's *Seven and the Ragged Tiger* and Gold, a CBS compilation. Making up the top ten are the latest Lionel Richie, Eurythmics, Michael Jackson and Joluka albums. (Chart supplied by Jerusalem's Z music.)

IN THE U.S., meanwhile, Van Halen are top of the singles chart with "Jump," followed by Culture Club's "Karma Chameleon" and Kool and the Gang's "Joanna." Trailing Relax in the UK are the Thompson Twins with "Doctor Doctor" and Queen with "Radio Ga Ga." □

THE JERUSALEM
POST
LOCAL
SUPPLEMENT

Friday, March 9, 1984

IN JERUSALEM

After Yemin Moshe shootout

Fear stalks the streets

★ 'Next time thieves may kill'

Bernard Josephs

A violent robbery that ended in a shootout between a pair of masked burglars and the police brought terror to Jerusalem's fashionable Yemin Moshe neighbourhood this week.

Now the residents say they will increase their own night-time security patrols, and may pay for private guards to protect their homes during the day. They complain that this latest incident is the culmination of a series of crimes in the area, which houses some of the capital's wealthiest families.

The bandits struck at the home of world-renowned craftsman, jeweller Ruth Matar and her husband, Michael, just before dawn on Sunday. They entered the couple's bedroom and, after waking them, sprayed them with a disabling chemical.

Armed with an Uzi submachine gun, they then rounded up the Matars' son and daughter, and ordered the family to go downstairs to the cellar of their house.

One of the men fired a shot "to show he meant business" and, pressing the gun into Michael Matar's back, told him to open his safe.

Said Matar: "A few seconds earlier I had managed to press a hidden alarm button connected to the headquarters of a security firm. They alerted the police and by the time the safe was open, we could hear the sirens. The thieves made a run for it. I locked us into the cellar so that, if they came back, we could not be taken hostage."

The robbers ran out onto the porch of the house and for several minutes exchanged gunfire with the police.

Then they jumped into a waiting getaway car, taking with them a quantity of gold. On Monday, two men were arrested in connection with the crime.

Said Matar: "This has been something of a trauma for us. It is a sad and distressing thing that Jewish boys should be involved in such crimes."

"Unfortunately, Yemin Moshe is especially open to thieves. The area is isolated so the police can't protect us. People here are up for grabs. There have been dozens of incidents such as muggings and assaults. To make it worse the area is not well lit at night."

"People spend a lot on alarm systems to protect their homes, but it is a constant lottery. What really worries us is that these men were

armed with an Uzi. Next time someone might be killed."

Dan Lansky, former head of the local residents' committee described the situation in Yemin Moshe as hazardous.

"We have many tourists walking in the area and everyone has the impression — which is untrue — that all the families here are rich. Put that together with the isolation of the place and you can see we are a good target," said Lansky.

Over the past five months, he said, there have been 15 reported robberies and muggings as well as many unreported crimes.

Lansky continued: "We recently reinforced our volunteer civil guard patrols and opened a new civil guard headquarters in the area. The problem is, that of the 130 families with homes in Yemin Moshe, up to 18 per cent live much of the time abroad. This means we are short of volunteers to do guard duty."

"We are already insisting that people who live here permanently take part in civil guard patrols and now we are considering asking those from abroad to help pay for a professional guard service for the daylight hours."

Yosef Shani, chairman of the residents' committee and the man in

charge of local security, complained that the police pay little attention to Yemin Moshe despite meetings residents have held with the police, the city council and the Ministry of Tourism.

"It seems we have to do something about it ourselves," said Shani. "We

want people to be aware of what is going on so they will be more willing to help prevent it."

"Up to now there has been reluctance to join the civil guard. Let's hope that after what happened to the Matars people will be more cooperative."

'MESSIANIC' CACHE

The Russian Compound's Rav Pakad Amiram Fahima strutted around a display of weapons "big enough to take half of Jerusalem." The cache was found in Lifta and Romema residents on Wednesday night were calling police, nervous that even more grenades and explosives might yet be hidden in Lifta. Police assured them they have found everything, and in the Russian Compound, there were some chuckles about citizens who worry after the fact.

Meanwhile, more details were revealed about the nature of the Lifta group that tried to blow up the Temple Mount, three of whom now are under arrest. They are a quasi-mystical group of cult-like people who would walk with their faces turned to the sun even if it meant walking backwards. They called themselves the B'nei Yehuda, and were familiar to many Jerusalemites for their biblical dress.

In some circles, they were known for their drug dealings, while to others they were known for philosophical outbursts regarding the coming of the Messiah. The Israeli-born suspects originated in Holon and moved to the abandoned Arab village about four years ago. BEN LANDY

Children in limbo

Tsipi Kuper

The Health Ministry stood by its word and closed down the Talpiot Centre for the Child psychiatric institution this week, despite strong protests by parents and Centre staff members, and anxiety on the part of the children moving to new institutions.

The ministry, which closed the

Centre for budgetary reasons, sent the institution's 30 children to two other psychiatric hospitals — Eitanim and Talbieh.

The move to Talbieh took place on Thursday as scheduled, but there were some hitches in the plans to move the remaining 10 children to Eitanim.

To begin with, construction work is underway to renovate the children's ward at that hospital. Eitanim cannot accept them on its premises

until the work is completed, which will take another two months.

According to staff members, the Health Ministry suggested that the parents keep the children at home for the time being. But the workers objected, saying that some of the children simply cannot be without professional care.

Health Ministry deputy-director Moshe Hurvitz said that in the meantime the children will remain on the Centre for the Child's premises under the management of Eitanim. Eight members of Centre's professional staff are to be employed by Eitanim, and they will stay to look after the children while they are in limbo, he said.

The Centre's staff members are not happy with that solution.

"It will be terribly upsetting for the few children who cannot go home to stay in an almost empty home when everybody else has gone," one worker told in Jerusalem.

According to Hurvitz and staff members, the Centre's school, run by the Ministry of Education, may remain on the premises. It now looks as if the children who have been sent to Talbieh will be brought back to learn on the Talpiot premises daily.

The renovation work is by no means the only obstacle standing between the children and Eitanim. Some of the parents object to the ministry's decision, and refuse to have their children moved to that institution. Centre staff said that the parents are objecting to the move because Eitanim is a psychiatric hospital.

Although the Centre for the Child was also a hospital, parents did not see it as such since it encouraged contact with the community and involved the children in the outside world.

One of the Centre's staff said that if the parents remain adamant in their refusal, only three or four of the remaining children will move to Eitanim — when that move takes place.

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EVENTS
— "The Dybbuk" in Faldora, Literature and Drama. A discussion on the occasion of the publication of the book "Stories of the Dybbuk in Jewish Literature" by Gedalia Nigal. Participants: Dr. Yoram Bilu, Prof. Yossi Yisraeli, Prof. Gedalia Nigal. Moderator: Prof. Dov Noy. Sun., March 11 at 8.30 pm.
— "Purim in Customs and Art" (in cooperation with the Association for Jewish Art). Lecturer: Prof. Bezalel Narkis. The lecture will be accompanied by slides. Monday, March 12 at 8.30 pm.
— An evening on Hassidic Music (in cooperation with the World Council for Yiddish and Jewish Culture). Lecturer: Esther Peter. Participants: Students of the percussion instrument workshop of the Y. Aharon Municipal Conservatory in Peish Tikva. Conductor: David Gittelman. Piano accompaniment and music: Lev Cogan. Moderator: Eliezer Podriatchik. The evening will be in Yiddish. Thursday, March 15 at 8 pm.
Beth Hatefutsoth is located on the campus of Tel-Aviv University (Gate 2), Klausner St., Ramat-Aviv; Tel. 03-425161. Buses 13, 24, 25, 27, 45, 49, 74, 79, 274.

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IN JERUSALEM

After businesses go bust

'Wrong office chopped'

Myra Noveck

Many of the 80-odd workers fired from Scientific Translations International (STI) this week could have been kept on with work that would have made money for the company. So says Lenn Schramm, former senior editor and head of STI's English department.

The nine-year-old firm had not paid salaries or benefits for two months prior to going into receivership last month. At that time, a restraining order was issued preventing manager Shalom Sela and his son Yoram from leaving the country, and some of the elder Sela's property was confiscated.

STI workers, who are not even eligible for National Insurance Institute (NII) compensation until the court receives a request for the disbanding of the company, held a protest this week outside the company's development office in Beit Yoel.

"I don't see how the receivers could do this," said Schramm. "They kept open the Tel Aviv office — which was operating less than a year with a staff trained by the Jerusalem office — that only does local typesetting."

"At the same time, they fired the production staff in Jerusalem while keeping the managers — even the production manager — although there is no production. Even the Yellow Pages which we produce



Ex-STI worker Lenn Schramm works at his new job at Logos Word Processing Ltd. in Jerusalem.

could not be done in Tel Aviv."

Schramm said his 10-person department alone had enough work for the next six months since a major client in France had renewed its contract.

He added that STI Jerusalem had been contracted to produce the Defence Ministry's nature book series *Hahat Vehatsonet*, which was extremely complicated and would take much longer anywhere else in Israel where the equipment is less sophisticated.

Receiver David Lev countered that STI could not undertake work from Intrin, France (the company set up by the Sela's as a sales agent of STI) because Intrin owes STI in Israel over \$6 million. "The clients say they've paid, but Intrin says they

don't have the money," said Lev. Lev said the other work — such as the Defence series and the Yellow Pages — were \$500 to \$1,000 jobs, whereas the Tel Aviv office was setting *Mabat Kofim* and other local publications.

'Now' staffers sue

Staff members of the English-language weekly *Now* are suing the magazine's parent company, Israel Images, and publisher and editor-in-chief Sunny Levy for non-payment of salaries.

The workers are filing individual suits and according to the local labour court about 10 cases are scheduled for hearing at the end of the month.

The magazine made its debut last November and closed after putting out 12 issues. According to Ed Levine, who was translations editor, none of the staff received salaries though some workers received a small advance of a few thousand shekels.

Workers say they didn't even have contracts until late January when Levy found an investor and agreed to a payments schedule. But the workers never received any money.

Levy was abroad this week, according to friends, in an effort to

attract investors. She could not be reached for comment before press time.

Commenting on the suit, Yehosh Alonim's Gaby Bron, chairman of the Jerusalem Journalists' Association, said, "Now is a perfect example for those who don't understand our stand on the new daily *Hadashot*."

"Here journalists from *Now* are fighting separately, privately through the bureaucracy and the courts to insure their rights. They don't have the heavy weapons for this kind of fight. In Israel in 1981, work is based almost entirely on the union contract. This is the right way to protect the workers."

Bron said that *Now* journalists should have joined their management that they would only work if *Now* signed an agreement with the union as a basis for workers' contracts. At the very least, he said, they could have joined the union as individuals.

Communications is major problem

Police lines chock-a-block

Ben Landy

The names at the Russian Compound may change, but the problems remain.

Recently appointed Nitzav Mishne Yosef Yehudai, who will serve as commander Rahamim Comfort's deputy, discovered almost immediately that his biggest problem may be communications with the citizens of the city.

Yehudai, who came to Jerusalem from the police command at Ben-Gurion airport and has, at age 37, reached career pinnacles usually reserved for more chronologically

advanced members of the force, found to his dismay that the main switchboard is not working properly.

Although Jerusalem's emergency 100 number has a good reputation among both citizens and the police force, with quick professional dispatchers manning the phones, the main switchboard (tel. 244-444), has long been a sore point.

Often, a citizen calling to try to reach an investigator or even the civil guard post, finds nobody is answering the phone. Other times, the phone is busy for an hour at a time.

Yehudai, whose brief at the Russian Compound is to handle administration of the city's force, has called on the Communications Ministry to do something about the problem.

It may be the switch from the ministry-run phone system to the Bezek Corporation that has so far stymied repairs on the automatic switching system. Or it may simply be our bureaucratic phone system that is keeping the Jerusalem force from hearing from the people it is supposed to protect.

In any case, Yehudai told *In Jerusalem* that he hopes that within a couple of weeks something will be done about the phones. Until then, it may be easier, if you have something to report to the police — and it's not an emergency — to go over to the rambling old building in the Russian Compound — that is, if you can find a place to park.

Meanwhile, Yehudai arrived on the scene just as all hell was breaking loose. His first baptism under fire came less than a week on the job, when the sabotage attempt at the Temple Mount was foiled by a combination of Wakf guards and police. He quickly learned that while his experience as commander of the Border Police in the West Bank gave him an appreciation for the politics of certain kinds of police work, in Jerusalem almost every case is political.

So far, he's doing fine, at least in the eyes of the men under his command. A veteran patrolman expressed admiration for the new deputy commander, saying that "he rose from the ranks from a simple cop to where he is now. And if he keeps it up, he could go much farther."

Another change of guard also took place this month at the Russian Compound: Pakad Ziv Rotem handed over the telephone in the spokesman's office to Inspector Rafie Levy. Levy officially is getting the job at the end of Rotem's two-year stint in what many observers consider one of the toughest police jobs around — facing the journalists in Jerusalem for whom capital crime is their bread and butter.

Rotem's plans are still not known, although it is almost certain he would not be leaving the Russian Compound and the force.

He came out of the investigative department, and Sgan Nitzav Arie Schenidseher (CID chief in Jerusalem) probably would be happy to have him back — although one couldn't expect a Pakad (chief inspector) to take up the job Levy, who is still an inspector, is leaving behind: deputy to the head of the investigation branch.

One possibility is for Rotem to work under Sgan Nitzav Avraham Schwartz, who heads operations, and whose biggest headache is the perpetual demonstrations in the city. Rotem's experience working with the public and his press contacts might be helpful to Schwartz here. Another possibility is for Rotem to move into some kind of ranking position under the CID chief.

Levy's experience as the investigator most often assigned to

the arrest of Meir Kahane, should also prove helpful to reporters sniffing around for information about the radical fringes in the city.

Distressing to the cops this past week has been the spate of suicides that came in the wake of the Ya'acov Levinson suicide. Three in one week played havoc with the city's statistics on suicide, and indeed, although suicides often make good copy, there's a growing fear that the copy cut syndrome may be playing a role in what the cops don't want to call an epidemic.

In any case, there seems to be a tendency on the part of the police to play down suicide incidents, in a hope that the press doesn't glorify the tragedy.

Another promotion went to Avi Cohen, as of this week a ray pakad, for his work on the Jerusalem underworld case. Though the promotion was due, senior officers held off until the suspects in the case — Mirha Aslan, Avnei Kol and Gaby Ben-Harush — were charged in court with a number of murders and attempted killings in the capital in the past five years.

Finally, as long as this week's blotter is full of gossip: There's a persistent rumour floating around that a certain high ranking officer with a professional degree is thinking about taking off the uniform that he anyway rarely wears, to go into civilian practice. We can say no more at this point, but remember, you read it here first.

CORRECTION

The Israel Coins and Medals Corporation is producing 1,500 Arthur Rubinstein medals and not 100,000, as stated last week.

IN JERUSALEM

In the Neighbourhoods

Bottleneck!

Judy Siegel-Itzkovich

Just a few hundred metres from the northwest entrance to Jerusalem, where a \$5.300 million road renovation project is being completed, thousands of vehicles are forced into a narrow residential street because the municipality claims it doesn't have the money to pave a detour.

The unpaved section is a short block on the southern side of Rehov Ben-Dor in the Kiryat Moshe quarter. Traffic flows west in Ben-Dor towards Givat Shaul, but Givat Shaul traffic — consisting largely of garbage trucks and other heavy vehicles — cannot go east through the section, since it is used as a makeshift parking lot and has a tree or two growing in the middle.

As a result of the blockage, heavy traffic pours at all times of the day and night through Rehov Kiryat Moshe, one block to the south, starting at Angel's bakery. The road's narrowness and the presence of a number of school crossings on it, make it very dangerous; the closeness of the apartment buildings to

the road causes traffic noise to reverberate through the quiet street. The slow-changing traffic light at the end of Kiryat Moshe — where it meets Sderot Herzl — causes heavy backups during rush hours.

This situation will become even more unbearable when the new religious quarter, Har Nof, opens in the next few months to hundreds and eventually thousands of families. All traffic from there will have to pass through Rehov Kiryat Moshe, rather than flow eastward through the wider Rehov Ben-Dor.

Eli Saguy, director of engineering services at the municipality, admits that the paving of the end of Ben-Dor is a vital necessity, but "until now, we haven't had the budget." He says he hopes the money will somehow be found for the job in the new 1984-5 budget.

Because Ben-Dor is recognized only as a city road, and its renovation thus does not merit Transport Ministry financing, getting the work done is much more difficult, Saguy says.

(Transport Minister Haim Corfu, by the way, used to live in Rehov Kiryat Moshe and suffer from the noise, but he has since moved into a spacious apartment in the Yefe Nof quarter, thus escaping the problem.)

The authorities have also failed to plan for traffic on the sole access road to Har Nof, which is Rehov Kanfel Nesharim in the busy Givat Shaul industrial quarter. At some points — near the Oppenheimer chocolate factory and the Chepp-market, for example — the road is hardly wide enough for two cars to pass each other, yet buses and vehicles will have to go through to Har



A supposedly two-way street in the Givat Shaul quarter, Rehov Kanfel Nesharim, is to the sole access road to the new Har Nof quarter, which will eventually house thousands of families.



The western end of Rehov Ben-Dor in the Kiryat Moshe quarter has only sparse traffic, since the unpaved section in the foreground is unusable to traffic from Givat Shaul. (Photos: Rahamim Yisraeli)

Nof around the clock. Serious accidents seem a certainty.

Saguy notes that Har Nof was built privately by the Jerusalem Contractors Association, and not by the government, so that planning and funding of the roads were not accounted for. Widening the road would cost "hundreds of millions of shekels that we don't have."

What Saguy didn't explain is how the city can allow the construction of an entire new neighbourhood with-

out considering how people are supposed to reach it.

There have been no protest demonstrations on the corner of Balfour Road and Smolenskin Street for some time. Not because the nation's demonstrators have cooled down and directed their energies elsewhere, but because the Prime Minister — key target of protest demonstrations — is not in residence. He is still living in his

own modest apartment, less than five minutes' walk away in Jabotinsky Street. There have been a couple of demonstrations outside the apartment block, but they didn't have the same flavour as those outside the official manse when Menahem Begin was in office.

Will Mr. Shamir ever move into Number 9 Smolenskin Street? Neighbours who have watched the extensive renovations taking place at Number 9 over the past weeks, think that it depends on the pace of work. The Prime Ministerial residence may not require as costly an overhaul as did the Presidential residence last year, but it's certainly getting more than just a lick of paint. Part of the flooring is being retiled; a platoon of workmen has been hammering away at the upper level of the building and a policeman (complete with brace of decorations on his uniform) has been keeping an eagle eye out for anyone trying to gum up the works.

Some of the P.M.'s future neighbours were irate last week because maintenance men checking out a water-pipe were responsible for a section of Rehavia being deprived of hot water for more than 36 hours.

As yet, no one has got around to fixing the whopping big crack in the outer fence — but no doubt, that too will be remedied at the cost of the taxpayer. Presumably, all this is a justified expenditure. After all, we can't have some visiting head of state going back to his home country and talking about the mildew on the Israeli P.M.'s ceiling.

GREER FAY CASHMAN

A spate of day-time break-ins has led the residents of Ramat Motza to set up their own neighbourhood patrol, after several families came home from work to find their homes had been robbed (one house was broken into no less than five times in six months). Since the families have set up their patrols, there have been no more robberies — and some new friendships have been made too. There's nothing like an enforced few hours in someone else's company for getting to know their personal likes and dislikes. J.Y.

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STREAMING — I sponsored guitar teacher DOV YODI — experienced musician will supervise your home in exchange for free access to your piano. Mike, 634861 (work).

PIANO — Lessons by qualified and experienced teacher. Adults welcome. French Hill, Neve Yehuda, 899559.

ALL KINDS — Guitar lessons, jazz, pop, classical, applied harmony, theory by Ben-Zeev College of Music grad. 814762, 812192.

MUSICAL — Flute, sax, clarinet lessons in all styles by experienced musician David, 231711.

SERVICES **GOOD FIGURES** — Bookkeeper, accountant grade "B", requires part-time assignments. Annual balance-sheets, bookkeeping, Hebrew, English, some Yiddish. 886518, even, not Shabbat.

SHRETTED — Qualified book-keeper, accountant, knows computers, has calculator, will teach. Reliable. 734374.

SILVER — Makers Having a silverware, wedding, crown, klezmer band. 534759.

ULPAN — Apartments Helmut 524732.

LIGHT — repairs at moderate prices. American standards. Branch 61256.

SINGLE PARENTS — working group statute sheets (Hebrew) Neve 528429, Ramat 662911.

SMART — Manuscripts and letters, are important. Help the typist wanting to give your documents a lift. 611101.

EXPERIENCE — Hebrew and English on a top quality typewriter. 517111.

HIRAPITS — and counselling accepting about needing help dealing with life's difficulties. 511111.

WOMEN ONLY — welcome marriage in your home. Neve 612520.

HIPNOSIS — Sports, smoking, lose weight, build your ego. All kinds of working with English and French. 714167.

HANDYMAN — Call for small repairs. 561111.

EXHIBIT — Proofreading. Experienced English to Hebrew with technical and creative skills. 716191. Weekly typing done at home. Also editing. 76110.

SEMI-RETIRED — Qualified book-keeper, accountant, knows computers, has calculator, will teach. Reliable. 734374.

SILVER — Makers Having a silverware, wedding, crown, klezmer band. 534759.

ULPAN — Apartments Helmut 524732.

LIGHT — repairs at moderate prices. American standards. Branch 61256.

Capital Calendar

Friday, March 9

9 a.m. — 13th at night into the portion of the week with R. Y. Fogelman, OUNCSY, Israel Centre, 10 Straus St.

10 a.m. — Torah and Consciousness, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

11 a.m. — From the land, The Bad and the Good, Eliahu Behar Centre, 11 Bezalet St.

12 p.m. — Temple Mount and Ophel archaeological excavations (all Mondays and Wednesdays) meet outside Dang Gate.

2 p.m. — Film *1941* in My Soap, Jerusalem Theatre.

2 p.m. — Jerusalem women's softball players practice, Sacher Park. Details 521116.

2 p.m. — Israel Trail Blazers Running Club, entrance Sacher Park, below Wolfson Building. Details 810161.

3 p.m. — Sabbath Service Har-El Progressive Synagogue, 16 Shmuel Hanagid Street.

3 p.m. — Play *Actes in The Audience*, Travia, 38 King George Street.

3 p.m. — Daily (Sunday to Thursday), Rabbi B. Horowitz discusses *The Philosophy of the Maharal*, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

10 a.m. — Daily (Sunday to Thursday), lecture on prayer, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

10 a.m. — Daily (Sunday to Thursday) Open Eye Jerusalem Science Centre "Handi On" Science Museum, National Library Building, Givati Ram Campus, Hebrew University.

11 a.m. — Guided Tour in English, Israel Museum.

11 a.m. to 2 p.m. — Ya'el (Helping Hand to Patients) Bureau, Kennedy Hall, Hadassah Hospital, Ein Karem.

12 noon — Lecture on *Talmud Pesachim*, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

3 p.m. — Izhak Hershfield lectures on *Hammot Gader*, Israel Museum.

3 p.m. — Sunday-Monday Purim mask making workshop Yeshiva Hachmat Halev, 1 Hakele- non Old City, 200654.

5:30 p.m. — The Proponents of Humanistic Judaism, Jerusalem Post, 9th Gate Bar, Jerusalem Plaza.

5:30 p.m. — Daily (Sunday to Thursday), Rabbi B. Horowitz discusses *The Philosophy of the Maharal*, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

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3:30 p.m. — Children's film *Chompa, The Million Dollar Dog* Israel Museum.

3:45 p.m. — *Beit Le-Haifa* — lecture/discussion with Dr. Y. Fogelman, OUNCSY, Israel Centre, 10 Straus St.

5:30 p.m. — Daily (Sunday to Thursday), Light classical and folk music on the piano, Jordan Lounge, Laromne Hotel.

6 p.m. — Daily (Sunday to Thursday) Rabbi Glazer lectures on Hebrew Mysticism, Jerusalem Academy of Jewish Studies, 8 Rehov Hayehuda.

6 p.m. — Prof. Bernard Crick lectures on *George Orwell* as a political writer, Truman Institute, Hebrew University, Mount Scopus Campus.

8:45 p.m. — *Midrash and Jewish Theology Seen Through Kabbalah*, Dr. Chaim Pearl, Centre for Conservative Judaism, 2 Agon St.

9 p.m. — Melave Malka, Diaspora Yeshiva Band, Mount Zion near King David's Tomb.

9 p.m. — *The Best of Shalom*, live performance in English, King David Hotel.

9 p.m. — An Evening of Bach, Travia, 38 King George St.

9 p.m. — Joel Fiegel in demonstration of handwriting analysis, Young Israel Centre, 28 Shmuel Hanagid.

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This & that



Blooming miracle

THE almond blossoms in the vase in my bedroom are in full bloom. I cut the boughs around the end of December and stuck them in a pot. No water, just a warm room, and lo and behold, now they're a cloud of pink and white glory.

The Japanese have made such a thing of their miserable cherry blossoms. I've often wondered how it is that this luxurious shower of natural beauty which inundates us every year at the end of winter should, for the greater part, go unnoticed.

Perhaps we just take it for granted. The Japanese have another thing going there: during the winter season everything is so totally drab that the advent of the cherry blossoms is really an event. We, on the other hand, have to divide our attentions between flower and field and almond trees.

I always smile when I read the biblical account of how Aaron and the other contenders for the high priesthood all deposited their wands in the sanctuary and how, when they took them out, Aaron's wand was covered with blossoms. What a clever young naturalist that boy

must have been...almost as good as Ya'akov with his genetic experiments on the sheep.

We have two basic varieties of almond tree here in the Judean hills, the bitter and the sweet.

Most of the sweet almonds are grafted, but not all. I have a tree in my garden in Sha'ar Hagai that was grown from one big, sweet, soft-shelled almond which my son planted, all the while I was admonishing him that the tree would almost certainly bear bitter fruit. Eight years later, it gives big, wonderful, sweet almonds. So much for theory and so much for faith.

A delicacy much vaunted on the local scene is the fresh, soft green almond called in Arabic *luz*. These are picked a few weeks after the blossoms fall and before the shell starts to form. One reason for their popularity is that many of the almond trees have no edible fruit due to the depredations of the almond wasp which lays its eggs in the forming fruit and destroys the developed nut. Eating them green at least thwarts this little predator.

The green almonds can also be



Spring's bursting out all over...

pickled and I once had them preserved in white wine. It was a treat.

But by and large, no one loves the

almond, sweet or bitter, as much as the little native woodpecker. These happy little birds know that now they have only to wait for the feast.

For the moment, they pay for their forthcoming dinner by digging out the worms that bore under the bark of the trees.

Uta Szekelsky

Consuming Interest

Saturday night fever

★ Sat. night business 'too good to pass up'

Barbara Amouyal

If last Saturday night's people-packed downtown triangle — with some dozen stores opening their doors to buyers and browsers — is any indication, then after-Shabbat shopping is here to stay.

In Jerusalem has been following with interest the emergence of Saturday night shopping around the capital. What started as an isolated

phenomenon in outlying areas, such as in the Talpiot industrial zone, has spread — however slowly — to the downtown business district.

Apparently, area merchants have started to realize the mark-up potential of Saturday night business. Now every week new advertisements can be found in local papers announcing the opening of yet another establishment after Shabbat.

But some merchants, who would normally prefer to spend their

Saturday nights at home, feel they have been "forced" to jump on the bandwagon for fear of losing precious sales.

Yossi Bar-Ya'acov, manager of a downtown souvenir shop, admitted that he was reluctant to open his shop on Saturday night, insisting that area merchants should be home with their families on Shabbat — "and that includes Saturday night."

But he acknowledged that the sales potential of Saturday night business "was too good to pass up."

"I can't let my neighbour make all the money while I'm at home watching TV," he said, "so here I am, open for business."

Other merchants are pleased to do a little Saturday night business. Said Lois Shemtov, owner of a Ben Yehuda flower shop, "I'm willing to open my doors at any time of the day or night for people interested in buying my things."

"Especially in these hard economic times," she added, "it would be downright stupid to pass up even one sale — no matter how small."

The public, for its part, seems quite receptive to the idea of shopping on Saturday nights. Many who are too busy or tired during the week to go out and shop see these nights as ideal for leisurely shopping.

According to Carmella Feldman, a bank employee, "I can't get around to shopping for myself during the week. But after a restful Shabbat, I'm in the mood to get dressed and go downtown shopping."

As it turned out, last Saturday night was an unusually busy night for Jerusalem shoppers, due to Hamishbir's end-of-season sale where items were discounted up to 36 per cent.

The store was jam-packed with shoppers, ranging from boisterous teenagers to sedate senior citizens, all rummaging the four floors of Hamishbir, looking for bargains.

The prevailing atmosphere was almost party-like. In fact, the only one who didn't seem in the least bit jovial was the doorman, who grumbled and growled at shoppers so intent on pursuing bargains that they neglected to stop and have their bags searched.

Mr. T, a popular T-shirt store on Ben Yehuda, was also experiencing a rush of Saturday night shoppers. The store was so crowded with blue jeans and sweatshirt-clad teenagers that this reporter could barely slip through the door to ask Jerry Stevenson, owner of the place, how business was — a rather unnecessary question considering the volume of shoppers and the con-

stant ring of the cash register, faintly heard above the hubbub of continuous chatter.

"I came in to do some paperwork, but it looks like I won't get around to it tonight," was Stevenson's reply.

Leaving the congestion of Ben Yehuda, we discovered another area bustling with Saturday night shoppers. The focus of attention was the Israel Brothers shopping mall, behind the main post office on Shlomzion Hamalka Street.

This shopping mall has become the capital's furniture district since it was completed a half-year ago. Open for business were Mars, Yoshko and Oneg — all furniture stores and all open from 7.00 to 10.00 p.m. Not to be outdone by competitors, Apirion Furniture across the street had also opened its doors.

The pace here was slower and more intent than the Ben Yehuda-King George-Jaffa Street triangle. Conspicuously absent were the rowdy teenagers of the mall and Hamashbir area. In their stead were serious-looking couples, deep in conversation with salespeople. Some were writing up sales; others were investigating upholstery and wood finishes. All were genuinely interested in taking advantage of Saturday night furniture shopping.

Consumer watchdogs on the prowl

Betti Lipman

International Consumer Rights Day is less than a week away and members of the Jerusalem branch of the Hista'adrut's Consumer Protection Authority (CPA) are switching into high gear.

In preparation for the March 15 event, the highlight of Consumer Month 1984, (declared by the Israel Consumer Council, the CPA and other organizations following the success of consumer month in March, 1983) — members of the Jerusalem CPA branch recently agreed to undertake investigations of certain areas of consumer interest. Results of some of these investigations will be reported on the 15th during all-day consumer-

oriented radio programmes.

Among the areas being examined by the local group are: services provided by leading electrical appliance firms and gas companies; hygiene in hair-dressing salons, food stores and public bathrooms; coding and pricing systems in supermarkets (the Consumer Protection Law requires supermarkets and food stores to indicate clearly the price of each item); special offers and discount campaigns in chain and other stores, and so on.

Following the surveys and reports that will be made later this month by the Jerusalem CPA, the organization pledged at its recent meeting to conduct follow-ups and to continue to work to protect the rights of the capital's consumers.

Speaking at the meeting, Yehezkel Gideoni of the organiza-

tion's headquarters in Tel Aviv stressed that while the power of the Israeli consumer has not reached that of his American counterpart, an increasing number of Israelis have begun to demand their rights and privileges as consumers.

The 1981 Consumer Protection Law, Gideoni asserted, is still not sufficiently comprehensive, but recent amendments to it — including one which requires advertisers to be responsible for the truth of their ads, and which imposes prison sentences rather than fines for misleading ads — are proving to be effective.

Gideoni noted that in the past, the CPA initiated a law specifying that stores must advertise the full cash price of their products and not just the cost of monthly instalments, thus giving consumers an opportunity to compare prices. The Authority was also instrumental in upholding consumers' rights when, in 1982, in response to an ad, 30,000 families had ordered a new model Amcor refrigerator, and had paid in advance. Amcor was unable to supply this overwhelming demand, so the CPA insisted that the advance sums paid be recognized and refunded fully linked.

Gideoni said that an increasing number of consumers are taking advantage of the right to bring com-

plaints before the Small Claims Court, where a lawyer is not required to deal with claims of up to 15,000,000. However, he added, there are still many fields in which consumers have to be educated. They have to be made aware that only their complaints to the relevant authorities can effect changes. While the Ministry of Health is ready to look into and take action concerning any complaints — for example, regarding harmful cosmetics or unhygienic food products — it is up to the individual consumer to report such irregularities.

Members of Jerusalem CPA unanimously agreed that the major issue requiring their immediate attention is the particularly disturbing matter of the introduction of codes to replace prices marked on products in groceries and supermarkets. Code numbers, together with the prices they represent, must be clearly marked.

More often than not, however, such notifications are lacking and the shopper has no idea how much the item costs. He will discover that only when the cashier at the checkout point rings up the relevant code and the computerized cash register prints out the corresponding price. By that time, the item has been included in the bill

and the consumer will have trouble retracting the purchase.

These are just a few of the problems Jerusalem CPA members will be looking at in their upcoming investigations, results of which will be broadcast in the Consumer Day radio programmes.

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Kosher

Capital Calendar

(Continued from page V)

4 p.m. — Sophie Udun Club, Pioneer Women/Naamit Purim Party, Beit Hattavim, 10 Shalom Aleichem St. Entrance fee IS500.
5.15 p.m. — Hebrew literature course in Hebrew with Esther Tishbi, Centre for Conservative Judaism, 2 Agon St.
5 p.m. — Awarding of Freund Prize to Professor R. Falk of the Hebrew University; Geology Department Building, Givat Ram Campus.
6.30 p.m. — Paving the way for the Third Temple home study group. Details Rhoda Elowitz 632664.

7 p.m. — Selected readings from Malmonides, Centre for Conservative Judaism, 2 Agon St.
7.30 p.m. — Jerusalem Scramble, Club, YMCA, King David St.
7.30 p.m. — AACI HaEmisaim Hebrew Conversation Club, Details Johnny Ezra, 711870.

8 p.m. — Rabbi Joseph Green examines The Book of Daniel as narrative and revelation, Centre for Conservative Judaism, 2 Agon St.
8 p.m. — Rabbi Gershon Avilon discusses Halacha with the Women's Study Circle, Beit Chana-Chabad, 19 Ezra St. Details 817174.

8 p.m. — Torah in the Modern World lecture series conducted in conjunction with Jerusalem College of Technology. Aharon Ball lectures on The World is too much without us. OUNCSY Israel Centre, 10 Straus St.
8 p.m. — NBA American Basketball, New York Knicks vs. Denver Nuggets. Sponsored by Jerusalem Sports Hall of Fame, 6 Hahishdud St. Details 833889 after 9.30 p.m.

8 p.m. — Rabbi N. Lewis presents lecture on Jewish Prayers and blessings OUNCSY Israel Centre, 10 Straus St.
8 p.m. — Alanoa (families of alcoholics) Alcoholics Rehabilitation Centre, 24 Hahishdud St.
8.15 p.m. — Questions in Judaism with Rabbi S. Baum, Jerusalem Academy of Jewish Studies, Rehov Hayeshiva.

8.30 p.m. — Prof. Yehoshua Leibowitz discusses Medical Ethics, Tavris, 38 King George St.
8.30 p.m. — Hebrew University Programme of Sex Difference in Society, Dr. Elhan Sabatash and Naomi Anon will speak on Single Parent Families in Israel, Van Leer Institute.

9 p.m. — Round-table discussion, Dan's Academic Singles Club, 56 Sderot Herzl.
9 p.m. — Kuzari studies in basic Jewish philosophy with Sammy Straus OUNCSY Israel Centre, 10 Straus St.
9 p.m. — Israeli Folklore, K.C.Y. 12a Pinck Refaim St.
9 p.m. — Icarus, Train Theatre, Liberty Bell Garden.
10 p.m. — Diventrique, Khan Club.

Wednesday, March 14

9 a.m. — Hebrew University Leonard Davis Institute for International Relations, Symposium on Intelligence Evaluations on Opposed Approaches of Politicians, Hillel House, Mount Scopus Campus.
9 a.m. — AACI Seniors, regular Wednesday exercises and games plus special Purim programme, ICCY, 12 Enck Refaim St.
10 a.m. — Aggadah with Rabbi Shalom R. Kovinsky, Young Israel Centre, 28 Shaul Hahagid St.
11 a.m. — Guided Tour in English, Israel Museum.
11 a.m. — Symposium on Hellenic and Jewish culture to mark the Dedication of Hellenic House in Humanities Faculty, Hebrew University, Mount Scopus.
1 p.m. — Rotary Club, YMCA, King David Street.
3 p.m. — Studies on the Sabbath Laws with Phil Chernofsky, OUNCSY Israel Centre, 10 Straus St.
3.30 p.m. — Children's film: Champs — The Million Dollar Dog, Israel Museum.
4 p.m. — The Adam and Gideon Weller Talmud Circle with Dr. Tuvia Friedman, Centre for Conservative Judaism, 2 Agon St.
4 p.m. — Survey of the 613 Mitzvot by Phil Chernofsky, OUNCSY Israel Centre, 10 Straus St.
4 p.m. — Story-telling hour in English for children, Ruth Wing, Israel Museum.
5 p.m. — Professor M. Andriopoulos lectures in English on Royal Tombs of Yehudim, Truman Institute, Mount Scopus.
5.15 p.m. — Hebrew for Hebrew Speakers and reading of Hebrew newspapers with Ze'ev Shifman, Centre for Conservative Judaism, 2 Agon St.

Thursday, March 15

10.30 a.m. — Gemara Shilur in Masechet Peachim, Young Israel Centre, 28 Shaul Hahagid St.
3.30 p.m. — Overeaters Anonymous, Details Judy 816672, evenings.
5.30 p.m. — Rabbi Tuvia Ben-Horin leads and English course on the study of the weekly Torah portion, Hara-El Progressive Synagogue, 16 Shaul Hahagid St.
7 p.m. — Torah portion of the week, with Rabbi Benjamin Hahad, Centre for Conservative Judaism, 2 Agon St.
7.30 p.m. — AACI HaEmisaim Bridge Circle, Details Phil Abrams 722720.
8 p.m. — Rabbi Berel Shur discusses The Philosophy of Habad, Women's Study Circle, Beit Chana-Chabad, 19 Ezra St.
8 p.m. — Pre-Purim puppet performance, OUNCSY Israel Centre.
8.15 p.m. — Rabbi S. Cramer lectures on Kohlei, Jerusalem Academy of Jewish Studies, Rehov Hayeshiva.
8.30 p.m. — Quilting Recital by Yehuda Shyrer, Redeemer Church, Marjatta Road, Old City.

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with David Chen (violin)
Mozart, Beethoven, Schubert

17.3 The Jerusalem Theater — 20.30
The Israel Sinfonietta — Beer Sheva
Conductor: Mendi Rodan
Soloist: Sheila Armstrong, soprano
Handel, Britten, Mozart, Glinastera

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Sport

★ After a fine season

Hoopsters' promotion hopes fade

Philip Gillon
Sports Editor

There is still a slight mathematical chance that Hapoel Jerusalem basketball team can win the Second League, Southern Division, and so gain promotion to the National League. But, for practical purposes, it is a foregone conclusion that Kiryat Gat will make the big leap to fame.

Jerusalem still have four games to play. They have to win them all, and they are without their star, inspiration and elder statesman Hubert Roberts, 23, who is off the court with a broken leg.



Hubert Roberts mourns his broken leg

Can the young Jerusalem players, who have displayed such fire and enthusiasm, pull these matches off without Roberts? Probably they can and will, but victories will not be enough to win them promotion. Kiryat Gat have to collapse completely for Jerusalem to go up.

At the beginning of the season, Hapoel Jerusalem chairman Yehuda La'ish and coach Alex Shapiro told me that they had a dream. They had suddenly found that Jerusalem basketballers had at their disposal one of the finest basketball facilities in the country, the Goldberg Sports Centre, Manahat. It not only has seats for 2,000 spectators, but also provides ideal facilities for players.

If Betar Jerusalem supplies the soccer glamour in the capital, basketball has been Hapoel's bailiwick.

So La'ish and Shapiro dreamt of their team getting promotion, so that Jerusalemites could see the great stars of Israeli basketball in action.

They hoped that getting into the National League would put basketball on the Jerusalem sporting map, and would thereby inspire youngsters in their thousands to take up the game.

Dreams

To give their dreams practical form, they signed on two American players: Andy Walker, a one-time NBA'er, who put in yeoman service with Hapoel Tel Aviv for two seasons, and Hubert Roberts, a fine young college player from Los Angeles.

The concept was that these two would provide the expertise and su-

perior class around which the young Jerusalemites would gel into a top-level combination. Incidentally, Roberts' mother is Jewish.

Half-way through the season, Walker left to go home to the U.S. Until then the plan had worked well: Alex Shapiro had got the kind of combination he wanted. Nevertheless, even with Walker, they lost two crucial games. One was catastrophic — a really stupid home defeat by a far weaker team, Givat Brenner. The other was an eight point away defeat by Kiryat Gat, who are now almost certain to win the league and promotion.

Everything hinged on the return match a couple of weeks ago against Kiryat Gat. Jerusalem needed, not only to win, but do so by at least nine points. The Goldberg Hall

was packed with wildly enthusiastic fans. Jerusalem were without Walker. Roberts played the whole 40 minutes, and produced a blinder of a game, running everywhere, collecting rebounds, nailing baskets. The young players around him were inspired. But they nevertheless won by only three points.

End of a dream? Not quite. Half the dream looks like coming true. Jerusalem have produced several very good players, who should get excellent results in the years to come. Crowds of 400 to 500 attend every home match, which is good, by basketball standards. Jerusalem schoolboys are alive with interest. Making Jerusalem basketball-minded is perhaps more important than winning promotion, and this the team has done.

(Amir Givner)

Letters to In Jerusalem

I WAS most put out at opening the Friday Jerusalem Post a few weeks ago to find that In Jerusalem had been cut down to a miserable four pages tucked away in the magazine. For the past few months, I have been reading In Jerusalem regularly — from

cover to cover (bargain basement and all). I invariably found it to be of great interest — and charm. I know of many other "Anglo-Saxons" who, like myself, have become so disenchanted with what is happening in Israel that they simply don't read the

national news any more because of the horrors and imbecilities perpetrated daily in their name. In these circumstances, it has been a great relief to focus on local happenings and news. To give an example, I am sure that every reader of In Jerusalem must have voted in the municipal elections, and what is more, he/she was an informed voter.

I am going to single out the fea-

tures I especially liked, but there was one subject that frequently cropped up which I feel to be of great importance to us all — city planning. The In Jerusalem staff conveyed to us in a factual manner what is happening about controversial building and road construction schemes. This gave interested citizens an opportunity of registering their protests and comments before plans were final-

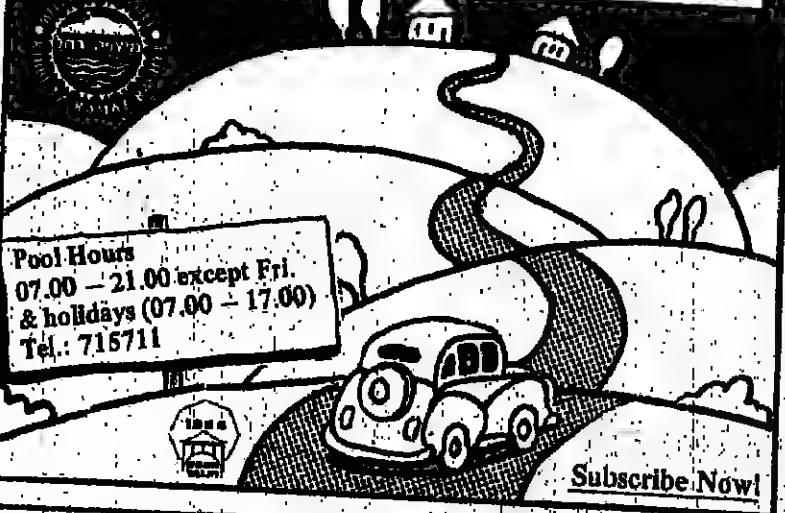
instead of being faced with a fait accompli.

I very much hope that you will reconsider your decision about In Jerusalem. It must be at least 12 pages long in order to achieve its purposes. Your paper bears a proud name. It entails certain obligations to the citizens of Jerusalem.

I.R. Brodke

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Pasty pasta

MATTERS OF TASTE / Haim Shapiro

DIFFERENT people react differently to financial stress.

For Katy, of Katy's Restaurant on Rehov Rivlin in Jerusalem, the current crisis has been turned into an opportunity for expansion. The bar opposite the King David Hotel that was once called Goliath and then Herod's, has now become Katy's Bar, and a little restaurant down the street on Rehov Rivlin has become Katy's Spaghetti.

We visited the spaghetti restaurant to see how the Jerusalem café crowd was tightening its (collective) belt. This restaurant, which is not kosher, makes a direct appeal to the budget-minded, offering pasta, a salad and a glass of wine for a set price which ranges from IS250

to IS1,300, depending on how your noodles are dressed.

It is a comfortable and friendly place, with light wooden tables and chairs and straw place mats. In one corner is a large round table which seems to be reserved for regulars. Against the wall is a rack that holds the day's newspapers and a number of news magazines in various languages. The waitress is friendly and efficient.

We opened our meal with a generous helping of the salad — lettuce, cucumbers and tomatoes, dressed with oil and vinegar, all fresh tasting. It was a good beginning. The wine was satisfactory. My companion, aged seven, had a bottle of Schweppes Cola instead.

EVERYTHING went well until we got our spaghetti, served in oval, oven-proof dishes. To say that the pasta had been overcooked would be a gross understatement. It was soft, doughy, mushy and, what's more, had been cooked without salt.

The sauces were pleasant enough; mine, with smoked meat and green peppers in tomato sauce, was piquant.

My companion, after eating a few mouthfuls, disdainfully pushed the soggy noodles aside and wiped up his butter and garlic sauce with a piece of bread. The grated cheese, served in a separate bowl, was not real parmesan, but then I hadn't expected so much. It was, however, dry and ripe, as it should be.

To compensate for the spaghetti, we ordered dessert, a piece of chocolate cake and a piece of marzipan cake (also chocolate). Both were thick, rich, moist and delicious. The coffee was plastic filter, perfectly predictable for this type of restaurant.



The bill for two came to IS1,670, which would have been quite reasonable had the spaghetti been properly cooked.

IT IS AMAZING that there are still people today who don't know how to cook spaghetti. It is incredible that a restaurant specializing in the stuff should do it so badly. The

pasta makers have done their part and given us a top grade noodle that is delicious if handled properly.

For those who may have forgotten, one should always start with a large pot almost full of water on a high fire. When the water begins to boil, add the pasta and a generous portion of salt (by adding the salt at this time you keep the water boiling).

As the noodles begin to soften, push them down into the pot with a wooden fork in a circular motion. Give them a final stir to make sure they don't stick to each other.

After about eight minutes, start testing the noodles by lifting one out of the water and biting into it with your front teeth. When it is still firm, remove and drain quickly, either in a colander or by lifting the spaghetti out with tongs. If you have none of these, you can drain it by using the lid, gripped firmly with a dishcloth, as a strainer.

Cover with sauce and serve immediately. Like a soufflé, spaghetti waits for no man.

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 What's On in Haifa, dial 04-604040.

ART GUIDE

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Jerusalem
MUSEUMS
 Israel Museum. Opening Exhibitions (13.3 at 8 p.m.): Master Drawings from Uffizi Gallery, Florence. Continuing Exhibitions: Small Scale Modern Sculpture from the Museum; Joseph Zaritsky, Oil Paintings and Aquarelles; David Schneider, Posters and Advertisements; Henric, 45 Years of Design; Art Looks at Art; Dr. Erich Salomon. From a Photographer's Life (until 17.3); Ori Reisman, Paintings; Scraps, Creating Home Theatre Sets and Greeting Cards; Tom Seidmann Freud; Permanent Collection of Judaism; Art, Archaeology and Contemporary Israeli Art. Rockefeller Museum: Kadish Barnea, Judean Kingdom fortress: How to Study the Past (for children, at Paley Centre). Closed Saturdays. Old Yishuv Court Museum. The life of the Jewish community in the Old City, mid-19th century-World War II, 6 Reh. Or Hahaim, Jewish Quarter Old City. Sun.-Thurs., 9 a.m.-4 p.m.
 Sir Isaac and Lady Edith Wolfson Museum at Helchal Shalom: Permanent Exhibition of Judaism. Diorama Room: History of Jewish People. Special Exhibit entitled, "People of Old Jerusalem", by the weaver Bracha Friedman Sun.-Thurs. 9 a.m.-1 p.m.; Fri., 9 a.m.-12 noon. Tel. 635212.
GALLERIES
 Galerie Vision Nouvelle, Klutznor Hayotzer, Y.S. Hamiche. Original prints by international artists. Tel. 02-819864, 280111.
Tel Aviv Museums
 Tel Aviv Museum. Exhibitions: Comic Images in the Art of the 20th Century; Finty Leitersdorf (closing 15.3 at 10 p.m.); Micha Kirshner; Classical Paintings, 17th and 18th centuries; Impressionism and Post-Impressionism; Twentieth Century Art; Israeli Art. Helena Rubinstein Pavilion. New Exhibition (28.2 at 8 p.m.): A Pear and an Apple, exhibition on still-life. Visiting Hours: Sun.-Thurs. 10-10; Sat. 10-2; 7-10 Fri. closed. Helena Rubinstein Pavilion: Sun.-Thurs. 9-1; 5-9; Sat. 10-2. Fri. closed.
Other Centres
 Hazorea, Wilfrid Israel Museum: Yael Shilo, Textile Applications. March 3-April 14, 1984. Visiting Hours: Sat. 10 a.m.-12.30 p.m.; 5-6.30 p.m. During week after coordination by Tel. 04-993108.

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 PIANO RECITAL — ILAN RECHTMAN. Programme: Works by Scriabin, Mozart, Liszt, Chopin, Prokofiev and Ilan Reichtman. Saturday, 10.3, at 8.30 p.m.
COMPOSERS ON COMPOSERS — Concert combining lecture and demonstration. Yossi Mar-Chaim on Thelonus Monk (in Hebrew), Tuesday, 13.3, at 8.30 p.m.
DANCE
 THE KIBBUTZ DANCE COMPANY in an evening of new choreographies. Wednesday, 14.3, at 9.00 p.m.
SPECIAL EVENT
 INSIGHTS OF AN ACTRESS — Life Among Forms, a performance based on the Japanese traditions of theatrical dance, presented by Netta Plotzky. Monday, 12.3, at 9.00 p.m.
FOR THE GOLDEN AGE
 Monday, 12.3, at 10.30 a.m. Gallery Talk (in Hebrew) at the exhibition Cosmic Images; at 11.00 a.m., a concert with Ilana Lisenkaya, soprano and Pazit Zeevi-Tal, piano.
GUEST LECTURE (in English)
 ARTISTS, CURATORS, COLLECTORS AND DEALERS: BUSINESS ARRANGEMENTS, CONTRACTS AND TAXATION, by attorney Aharon Milard (Canada). Thursday, 15.3, at 8.30 p.m.
CINEMA
 MUDDY RIVER (Japan, 1981, black and white, 105 min., Japanese with Hebrew and English subtitles). Daily at 4.30, 7.15, 9.30 p.m. Saturday at 7.15, 9.30 p.m.
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IT SOUNDED STRANGE coming from the new chairman of the board of governors of the Jewish Agency, which has always been identified as a philanthropic body funded by Diaspora Jews for carrying out "good works" in Israel, which the government could not afford on its own.

But chairman Jerrold "Chuck" Hoffberger did say it last month in Jerusalem in one of his rare public appearances: "As a forum for the Jews of the world to come together the Jewish Agency represents a magnet, and perhaps it is more important for us than for you," referring to his largely Israeli audience. "In my association with the Agency for over 12 years, I have reached the conclusion that if we didn't have one we would have to invent it."

Alluding, perhaps, to its reputation for being an inefficient and politicized body, he added: "You might not want to invent it, though, and you might even do everything possible to prevent it. But it's the only route today that permits all points of the Jewish compass to come together in the centre."

Hoffberger spoke at a forum sponsored by the Moshe Sharett Institute of the World Labour Zionist Movement. Its chairman, Yehiel Leket, said that the forum would host monthly discussions with major figures from the Zionist and Jewish world.

Hoffberger has earned a reputation for bringing a "tough businessman" approach to the relations between the Diaspora fund-raisers and the members of the executive of the World Zionist Organization, who share control of the 72-member Agency board of governors. This has been contrasted to the more easy-going approach of his predecessor, Max Fisher, who stepped down last year after 12 years at the helm.

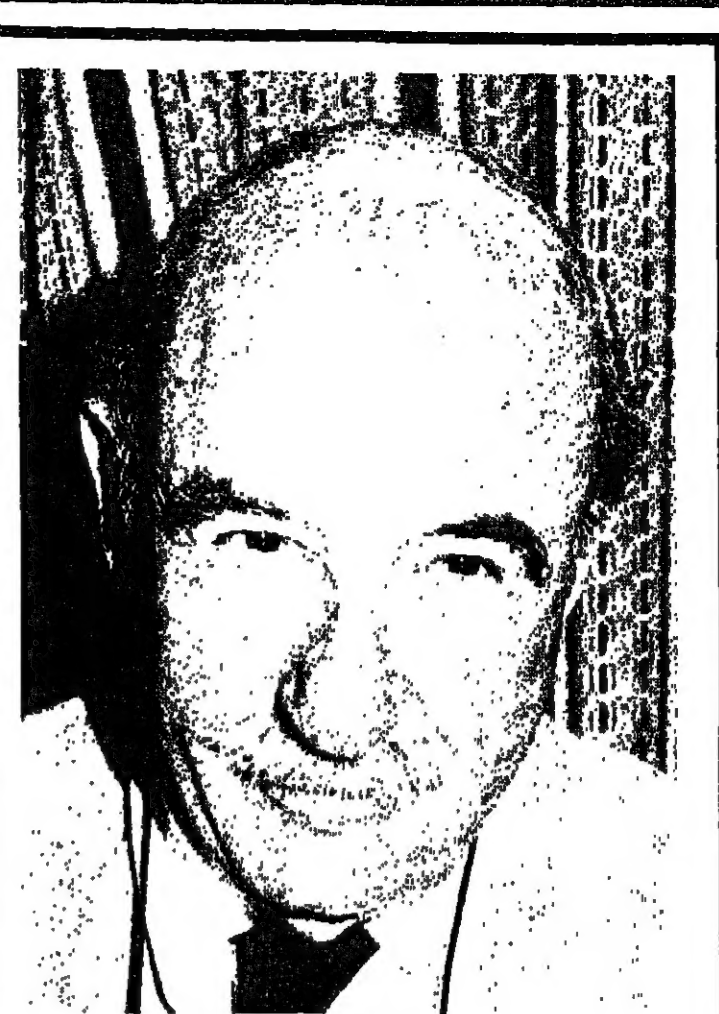
Hoffberger's no-nonsense image was most recently reinforced by the ouster of Herut veteran Raphael Kotlowitz from the head of the Agency Aliya department, which Hoffberger engineered at last October's session of the board.

As chairman of the board's aliya committee in 1977 when Kotlowitz was nominated for the post, Hoffberger opposed him. But he deferred then to Fisher, who did not want to trouble relations with the newly-elected Likud government or with then premier Menachem Begin, who backed Kotlowitz.

THE MAN who may come to symbolize the growing assertiveness of the Diaspora partners in the Agency was born 65 years ago in Baltimore, Maryland, where he still resides. Hoffberger has a wide range of interests that include trucking and construction businesses, the manufacture of aircraft equipment, and the breeding and racing of horses. When there is a major horse race running in the States, it is not easy to get his attention on other matters.

In the past, he owned the Carling sports teams: the Baltimore Orioles of baseball, and the Baltimore Colts of football. Hoffberger has also served as national chairman of the Council of Jewish Federations and Welfare Funds, the United Israel Appeal and the United Jewish Appeal. Educated at the University of Virginia, he belongs to a Reform congregation and supports the Democratic Party.

At last month's meeting, Hoffberger shed the "tough businessman" persona for an hour or so while he reminisced with some old



Active partner

Jerrold (Chuck) Hoffberger, who has owned racehorses and sports teams, breweries and trucking firms, brought a 'tough businessman' image with him to the Jewish Agency's board of governors. He insists that the old relationship — Where the Israelis said 'Give us the money and we'll run the show' — is as dead as the Sharon aliya appointment. The Post's CHARLES HOFFMAN reports.

acquaintances and ruminated about the past, present and future of the Agency and the partnership between Israel and the Diaspora that serves as its foundation.

There are four departments in the Agency, he noted: Youth Aliya, Settlement, Aliya and Absorption, and Project Renewal. With the addition of the Amigour public housing corporation, this adds up to a significant contribution to Israel's social services. The Agency budget for 1984/85 comes to \$408 million.

"Yet we can't be all things to all people. A woman from the Diaspora recently approached me, full of concern for the problems of drugs and alcoholism in Israel. 'You have to do something about this,' she said. 'We do?' I replied. It took me an hour and a half to explain to her that this is not our problem, and that to be effective we must limit our targets. I was worried for a while that she might stop her contributions."

RESPONDING to Labour MK Tamar Eshel's assertion that the government should take over some

of the main Agency functions such as settlement and help for disadvantaged children, Hoffberger allowed that "we don't have a special hold on anything. If the government wants to take over an area, there might be some problems, but we will find another niche for our help."

As a precedent for this, he noted that 10 years ago the Agency provided scholarships to enable needy pupils to attend high school, but that the government eventually took this over. He said that he and his colleagues on the board are now asking questions about what the Agency should or should not be involved with.

The process of re-evaluating the Agency's functions and priorities took a more intensive turn beginning three years ago at the Caesarea conference. Then the Zionist and the so-called "non-Zionist" members of the board, which is the top policy-making and supervisory body in the Agency, closed themselves for three days for discussions about the Agency's future.

Echoing the recommendations

emerging from the "Caesarea Process" over the last three years, Hoffberger said that while he is firmly convinced of the necessity for the Agency's existence as a bridge between Israel and the Diaspora, neither he nor his colleagues are wedded to the existing functional configuration of the Agency/WZO.

Aliya, he stressed, was the main responsibility of the Agency when the state was established and it remains so today. As to the potential sources of aliya now, though, he said that "we have little influence on the Russians. They will open or close the gates of Jewish emigration as it suits their own interests."

"We have the opportunity to bring Jews to Israel today mainly from the free lands of the West. What will make this aliya happen? More Jewish education and Jewish experiences for youth in Israel!" He expressed the hope that towards the end of the decade, this process will bring 15,000 new immigrants a year from the U.S. alone.

In recent years the number of American olim has averaged about 2,000 a year.

There is a move now afoot, he said, for the Agency to get seriously involved in the area of Jewish education for the Diaspora, and a committee for this area has been recently set up on the board, chaired by Morton Mandel of Cleveland.

Asked if this would add to the duplication that already exists, with three WZO departments now engaged in Jewish education, his answer was negative. "The purpose of the Agency department would be to coalesce and coordinate existing programmes and to eliminate the duplication. This would be an expression of our partnership with the WZO."

"We have no concrete plans today about how to go about this, and have now embarked on a study of the problem."

HOFFBERGER'S interest in a more active role for Diaspora communities in the West in stimulating aliya predates the Caesarea Process, which adopted this as one of its recommendations. He was the chairman of the board's Aliya committee from the early 1970s until he took over the Project Renewal committee in 1978.

Ether Zackler, a past president of Pioneer Women in the U.S. and of the Association of Americans and Canadians in Israel, following her aliya, recalls that "Chuck didn't know much then about aliya. And until he took over the committee, the Agency Aliya department was not concerned with aliya from the States. The North Americans in Israel were treated like step-children and the Western olim associations could come in only through the back door."

"Hoffberger insisted that the olim associations be consulted by the Agency aliya and absorption officials, since they had valuable first-hand experience to offer."

There is still a long way to go in improving the aliya process from the U.S., to judge from Hoffberger's remarks about increasing the efficiency and quality of Agency manpower.

"I met recently with a group of aliya shlichim (emissaries) in New York. Each one made his own 'show and tell' presentation, but no one knew what the other one was doing."

"Still, I've seen more changes for the better in Agency personnel in the past two years than I would have thought possible. But we can always do more."

After the meeting, Zackler clarified a cryptic remark Hoffberger made at the start of the discussion when he turned to her and said that "it would have been hard to believe then when we met here in Israel in the early 1970s, that I would be standing here today as chairman of the board."

"That was during a field trip the Agency organized for delegates to the assembly," she said. "It was heavenly hot, there was no air conditioning on the bus and it was a disastrous day all around. Chuck, looking at this from a businessman's point of view, was terribly annoyed. 'Why do they have to drag us around like this?' he asked."

THE CAESAREA Process recommendations on aliya and education are much further along on the way to implementation than those on Agency management policies or those on the Agency governing bodies, the assembly, the board and the executive.

The view in some Agency circles is that Hoffberger is the right man in the right spot at the right time to put teeth into the recommendations on governance, designed to enhance the supervision and control by the Diaspora fund-raisers of what goes on in the Agency.

The terms of the Diaspora-WZO partnership in the agency are still being worked out, Hoffberger said. But he was adamant that the old relationship — "where the Israelis said 'give us the money and we'll run the show'" — is dead. "Our partnership won't work unless the balance sheet we are asked to review involves our head and our hearts, as well as our pockets."

HOFFBERGER, some Agency observers noted, is not one to shy away from confrontation with his Israeli partners on the board, some of whom are not enthusiastic about an enhanced Diaspora role.

This includes some of the Herut-Hatzohar members, who never adjusted to the principle of partnership enshrined in the "reconstituted" Jewish Agency dating from 1971. Herut's loud protestations at the Diaspora "interference" in the nomination of Agency department heads heard in the recent Kotlowitz affair attest to this entrenched attitude.

As chairman of the board's Project Renewal Committee, Hoffberger took an active role in supervising the Agency's side of the project. He was instrumental in removing the first director of the Agency Renewal department, Eliezer Rafaili, who was viewed as a poor administrator.

Hoffberger brought in Yehiel Admoni, who got things going, but was too independent for the government's taste. Nevertheless, Admoni made the principle of Diaspora community involvement in the project into a vibrant reality.

When Project Renewal was still gearing up in 1978, Hoffberger was one of the few figures involved in the project who realized, and said so publicly, that the rehabilitation of 160 slum neighbourhoods would take much longer than the five years originally set by the government.

Part of Hoffberger's plan to make the Agency more accountable to its Diaspora constituents, in keeping with the spirit of Caesarea, includes opening up the proceedings of the board to public view.

He spoke of taking the board, which usually meets in Jerusalem three times a year, "on a world tour." He also talked about broadcasting its proceedings by satellite to the Jewish world.

מכאן אל תפסי

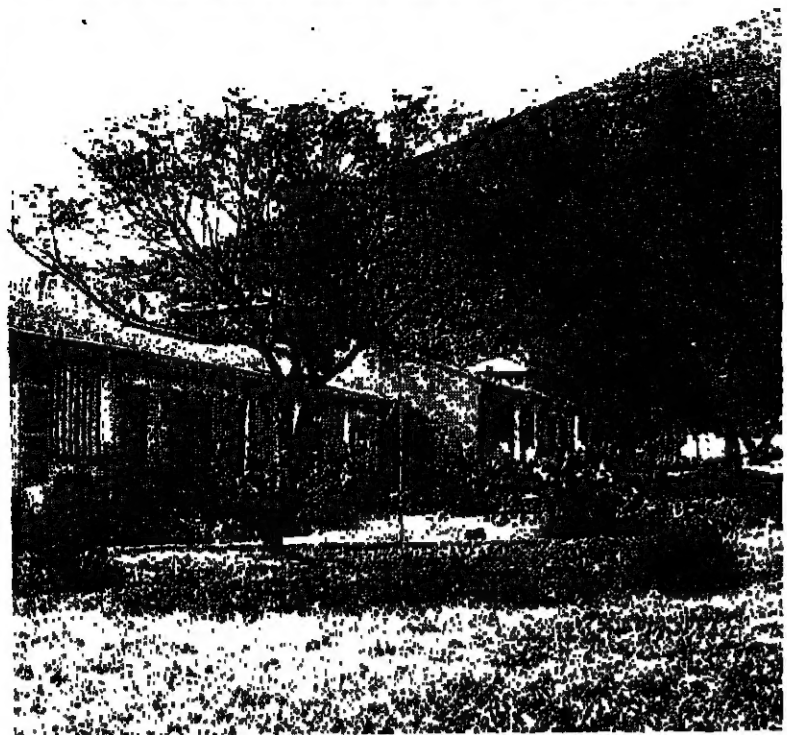
THE FLOW of books on the kibbutz, mostly from American publishers, shows no signs of abating. An authoritative 1981 bibliography listed no less than 951 works in English; by now, the number must surely be around the thousand mark. One is tempted to note that this is about four works for every kibbutz. However, the growing number of serious studies of the kibbutz is a tribute to Israel's communal settlements. Writers who are experts in their field, be they sociologists, economists, educationalists or psychologists, find in the kibbutz an alternative society which provides a wealth of material for the study of their particular disciplines. Israeli experts, many of whom are themselves kibbutz members, play a significant role in this research work.

Twenty Years Later — Kibbutz Children Grown Up is a follow-up of the well-known *Growing Up in the Kibbutz*, which the professor of psychology at Michigan State University published in 1955. The co-author of Dr. Rabin's new book is a senior lecturer in psychology at Haifa University.

The writers return to the children and adolescents studied in 1955 with the purpose of "looking at the effects of their childhood experiences on their adult lives." Both kibbutz and moshav people were involved, and 85 per cent of the original subjects (145 persons) were studied. While writing as psychologists, the authors stress their "perspective on the kibbutz as a social phenomenon and as a changing historical reality" and express the hope that their book will make a contribution both to psychology and to kibbutz studies. There can be no doubt that they have achieved their purpose admirably.

They made no attempt to deal with the attitudes of these second generation kibbutzniks and moshavniks towards the ideology of their settlements, or their feelings towards the community; they were concerned with them as individuals. Readers of this review who expect a summing up of the authors' findings will be disappointed.

Collective studies



TWENTY YEARS LATER — KIBBUTZ CHILDREN GROWN UP by A.I. Rabin and Benjamin Beit-Hallahmi. New York, Springer Publishing Co., 212 pp. No price stated.

SEXUAL EQUALITY: THE ISRAELI KIBBUTZ TESTS THEORIES by Michal Paigi, Joseph Raphael Blasi, Menachem Rosner and Marilyn Safir, with a preface by Betty Friedan. Norwood, Pa., Norwood Editions, 337 pp. No price stated.

KIBBUTZ JUDAISM — A NEW TRADITION IN THE MAKING by Shalom Liker. London, Cornwall Books, 264 pp. £8.50.

THE ALTERNATIVE WAY OF LIFE, edited by Yehudit Agasi and Yoel Darom. Tel Aviv, International Communes Desk, 137 pp. \$6.

Dan Leon

butz: Regression or Changed Meaning?

The study concludes that today there is no conclusive answer to the questions under review "and neither has the kibbutz movement summed up as yet its attitude toward them." Blasi thinks that "the central argument between the various contributors to this volume is whether the Israeli kibbutz is or is not a test of theories of sex equality or inequality."

In a stimulating preface, leading feminist Betty Friedan argues that "What modern society can learn from the kibbutz is... that it is a society that has reached a critical threshold in the first stage of the sex role revolution."

Friedan thinks "the founders of the kibbutz movement could not see beyond the first stage — that equality cannot be achieved in terms of male values alone, and only in terms of redefining the female role. In the second stage they have to consider restructuring the role of both woman and man... I hope that the kibbutz stays alive long enough to go through the second stage."

The bibliography contains some 300 works in English on the subject. All in all, a positive and thought-provoking contribution to the study of a vital aspect of kibbutz life.

THE SEVENTH volume in the same series, *Kibbutz Judaism — A New Tradition in the Making* is by a Reform rabbi who is a member of Kibbutz Kfar Hamaccabi, Haifa. American-born, Shalom Liker is concerned with the kibbutz as an expression of Judaism and with the re-evaluation of traditional interpretations of Judaism by the kibbutz.

Series editor Blasi perceives a widespread and as yet uncrystallized renaissance of interest in Judaism throughout the so-called "secular" kibbutz community. He thinks that Liker's exploration "opens a door in the field of religious studies and kibbutz studies that may have a very wide swing."

He is right. So is Liker when he describes the "labellization" of

Israelis into religious, traditional and secular Jews, so that visitors who equate the "spiritual" with organized "religiosity" conclude that Israel is not religious. He notes that "the kibbutz has never been considered especially Jewish in quality, tone or style," even though he sees it as "the most original creation of the Jewish people returned to their land." He suggests that "the kibbutz movement itself has paradoxically fostered this attitude."

Liker believes that "the kibbutz cannot escape the imperatives of Jewish history and life that draws it into a theological realm of discourse" for it is "a member of the community of faith, even though the object of its faith is man." He sees different forms of humanism and theism co-existing in the kibbutz and what he calls "a yearning for holiness."

This book is one of the first to deal specifically with the subject in English, and as such it is welcome, even though it cannot be considered as definitive.

THE FIRST international conference on communal living took place in Israel in 1981. *The Alternative Way of Life* is the report of its proceedings, edited by Yehudit Agasi and Yoel Darom.

The 50 delegates who gathered near Ein Hashofet came from 15 countries in Europe, North America and Australia, as well as from this country. The groups they represented ranged in size from a community of 160 to a commune of five souls, both in Denmark. Motivation, philosophy, organization and social forms differed enormously. One Canadian community reported that it was inspired by "B.F. Skinner's utopian novel *Walden Two* and the achievements of the Israeli kibbutz."

The moving spirit behind the enterprise was Mishmar Ha'neke veteran Mordechai Bentov. In case anyone is in doubt, this modest but extremely interesting conference serves to confirm that the kibbutz is still a uniquely Israeli phenomenon.

tempts at persuasion. Until the 1530s, not a page of the New Testament was translated into Hebrew, and not a work was written to explain Christianity to Jews (except for those concentrating on anti-Jewish themes). It was assumed that, if the Jews did not accept Christianity, then this was a Jewish, not a Christian, failure. Even during the Reformation, missionary writings were directed almost exclusively to other Christians.

BY THE mid-16th century, the Hebraists were under pressure for allegedly fostering Judaizing tendencies. The Catholics sought to brand Protestantism as re-emergent Judaism. The onset of the religious wars also contributed to more defensive attitudes among Hebrew scholars. Erasmus was concerned that the restoration of Hebrew learning could lead to a revival of Judaism, and blur the course that had been put on the Jews. Priorities began to shift. Classical studies were appreciated but not seen as the source of truth to the same extent as previously. In the course of time, the preoccupation with the past was superseded by anticipation of the future, through progress and enlightenment, while technology made kabbalistic mysticism seem outdated. The Golden Age of Christian Hebraica was over.

FRIEDMAN calls the period under discussion an Age of Nostalgia. Historic nostalgia considered that Jewish sources threw light on the Scriptures. It wished to discover a pristine Jewish past, and to uncover the ancient sources of wisdom needed to reconstruct the basic Christian truth. For the Reformers, these sources provided the antidote to what they regarded as the corruption of Scripture by the medieval Church. Mystical nostalgia resorted to Kabbala to prove Christian doctrine. Apostolic nostalgia saw a strong continuity between the Old and New Covenants, and felt that the intellectual milieu of the Old Covenant would shed light on the New. The three types of nostalgia considered Jewish sources an unpolluted well of truth — Christian truth. Luther, for example, appreciated the value of Hebrew in understanding the Jewish background of Jesus but did not

question the Christian view that the Old Testament could only be understood through the prism of the New. Nevertheless, the Reformation projection of the Old Testament was a turning-point. It necessitated translations into the vernacular which required not only familiarity with the Hebrew language but with the Jewish Bible commentators such as Abraham Ibn Ezra and David Kimchi. Hebrew grammars and lexicons now began to appear. Friedman cites a work by Johannes Forster with the title: *New Hebrew Dictionary, not Arranged Out of the Comments Nor Out of the Foolish Imitations of Our Native Doctors But Out of Our Own Treasures of Sacred Scripture and Developed by an Accurate Collation of Biblical Passages, Annotated with Passages and Phrases from the Old and New Testaments*. This dictionary contained 1758 Hebrew roots that had a bearing on Christianity, and it claimed that the trilateral roots of Hebrew verbs were a symbol of the Trinity.

Friedman differentiates between Renaissance and Reformation interest in Hebraica, between Protestant and Catholic, between Reformed Christians and Lutherans. Surprisingly little use was made of the new Hebrew knowledge at that time for direct missionary work among Jews. Christians hoped and prayed for the conversion of Jews but made few at-

DAVID LAMB spent four years in Africa, reporting for *The Los Angeles Times*. During that period (1976-1980), he travelled constantly, visiting 48 countries and speaking with presidents and peasants. For journalists or students interested in African affairs, Lamb's articles were an incisive and reliable source of information. He displayed the objectivity that all journalists proclaim yet very few achieve. Neither knee-jerk gullible, nor Western paternalistic, he cut through the cant that has been wrapped around the subject of Africa by both its partisans and its detractors.

The Africans is the sum of Lamb's journalism from Africa in condensed form. It is an ambitious book, that poses, and attempts to answer, two basic questions: What is Africa and who are the Africans? Behind the questions lies the assumption that there is a common denominator between the 46 countries and more than 2,000 tribes that compose sub-Saharan Africa; that, from South Africa in the north-east, Africa exists as a concept, and not just as a continent.

The overt similarities are tenuous. Granted, the overwhelming majority of the continent's inhabitants are black, but there the similarities end. Marxist states border on those attempting to maintain free markets; a diversity of languages, customs and traditions flourishes, not only between countries, but within the individual countries.

The bond appears to exist in the negative; in the common legacy and common problems shared by the bulk of the sub-Saharan states. With only three exceptions — Ethiopia, Liberia and South Africa — all the countries were colonies until the second half of the twentieth century. Until today, they show the scars of too rapid decolonization. All are plagued by the divisive effects of tribalism. Most are confronted by an uncontrollable birth rate, primitive health conditions, uneducated and corrupt leadership, the stream of unskilled workers from the rural areas to the overfl-

ing cities — the list of problems is endless. Lamb presents his material thematically, ranging from country to country as he provides examples and tells anecdotes. He marshals a mass of facts and figures into an impressive, immensely readable whole.

AFRICA CAN no longer be dismissed as a bit player on the world

Winds of change



THE AFRICANS by David Lamb. London, The Bodley Head, 342 pp. £12.50.

Roy Isacowitz

stage. It has one-third of the votes in the United Nations, the world's largest untapped reserves of natural resources, abundant fertile farmland — and it promises to be the next testing ground in the super-power conflict. Lamb writes: "Extraordinary changes are propelling it towards a destiny its presidents cannot comprehend or control. Where these changes take Africa will influence, and perhaps determine, the world's direction in the twenty-first century."

Even in terms of Africa's fast-moving contemporary history, Lamb's four years on the continent were a period of dizzying change. He saw the coronation of Bokassa, first emperor of the Central African Empire, the fall of Idi Amin, and the

public executions of Liberia's former leaders by the forces of the present incumbent, Sargeant Samuel Doe. He witnessed the ignominious withdrawal of Portugal from the continent, and the upheavals in Nigeria, the powerhouse of black Africa.

As prime example of the all-too-familiar African despot, Lamb chooses Mobutu Sese Seko, president of Zaïre and Israel's renaissance friend in Africa. He describes starkly and graphically the incompetence, brutality and corruption of Mobutu's regime. Liberia's Doe, who paid a state visit to Israel earlier this year, is another in the pantheon of thugs that rule most of Africa today. Judging by Lamb's account of the overthrow of the Tolbert government, Doe is not only comfortable on the soccer field with Betar Jerusalem; he is just as comfortable presiding over the disembowelling of a president or savage executions on a public beach.

Israel is slowly returning to Africa; Israeli aid and expertise are slowly winning new/old allies, if not close friends. But rarely has an investment been as speculative. The regimes of Mobutu, Doe and many of the others being wooed by Israel are inherently unstable, and Israel faces the very real risk of their allegiances changing overnight.

Regarding the new regime in Liberia, Lamb writes: "Running a government, they found, was more demanding than staging a coup; formulating remedies for national ills was more complex than shooting government officials bound to telephone poles. Freedom, the people learned, did not come from the barrel of a gun. Only one thing seemed certain as a result of the army takeover: Liberia's first coup d'état would not be its last."

THE UNIFORMITY of problems that binds Africa disappears when it comes to South Africa — the "payoff," as Lamb calls it. South Africa is prosperous, efficient, developed; it is also ruled by whites, and totalitarian. It is everything that the rest of Africa is not.

Revised by the rest of Africa, South Africa nevertheless keeps the bottom third (and quite a lot more) of Africa afloat. South African butter is eaten in Zaïre (suitably disguised), South African technicians keep Mozambique's ports and railroads running, and South African money helped build Malawi's new capital at Lilongwe. While the dream of "liberating" South Africa is possibly the only unifying sentiment on the continent, it is South African aid, exports and employment opportunities which allow Africa to dream.

The chapter on South Africa is the weakest in the book. Awed by the prospect of the contribution South Africa could make to the welfare of Africa as a whole, Lamb is at a loss to suggest how the white republic can be brought into the fold. He denies the usefulness of embargoes and calls on American companies with plants or investments in South Africa to end all segregation in their plants and provide training programmes for workers — the so-called Sullivan Code.

But, as Lamb readily acknowledges, such industrial steps will not "topple the pillars of Afrikanerdom." He is reduced — like so many others — simply to asking questions: "What does the Afrikaner do with the young, educated, unemployed blacks who surely will not be as tolerant as their parents were?" There is no answer, other than that, at present, there is no conceivable force, external or internal, that can shake the White establishment sufficiently to bring about multiracial government.

Real change in South Africa (as opposed to the cosmetic change of the proposed new constitution) is still a long way away and is likely to be accompanied by violence. There is little basis for Lamb's belief that "the comfortable life style the white man in South Africa cherishes... probably would not change much..."

It's a pity that this fine book had to end with the enigma of South Africa. Lamb was on far stronger ground when dealing with the myriad, but more straightforward, problems of black Africa.

gusting. Those who go to the 'lavatory' regard 'toilet' as depressing and vulgar. And those who go to the 'loo' consider 'toilet' to be common and 'lavatory' to be revolting.

He suggests some alternatives to fit the personality: The "Approach Jocular": "Where's the House of Lords, old son?" The "Approach Hearty": "The hog's on the landing."

And, for the very sensitive: "Would you like to go upstairs... or something?"

Muir delves deep into the history of invitational etiquette, reminding us that privacy in the privy is a modern affectation. European royalty were in the habit of inviting their friends along in order to provide entertaining conversation during the performance.

Such habits, the writer points out, could be dangerous. Henry III was stabbed to death by a mad monk to whom he gave an audience while sitting on the *chaise percée*.

Muir bubbles with enthusiasm when he considers the advance of modern plumbing. It has turned the vile bog houses of the past into the tiled, pastel painted, sweet scented powder rooms of today.

And, he reminds us, if we don't like his book, literature in the lav has more than one use.

AS MANY people read in the bathroom as in the dry silence of libraries, writes Frank Muir. If you lather up with literature, then this is the book for you.

Those twin evils of bath-tub browsing, soggy pages and wrinkled toes can't detract from the fun of Muir's mirthful meander.

It is not a volume for the coy and the queasy. The author sweeps notions of vulgarity aside as he records the places of the bath and the bog in human history.

Muir presents us with a treasure house of quotations, informative and funny, about that which is not discussed — in polite society.

He starts gently by evoking the memories of the traditional British bath night (once a week, preferably on Fridays). A.A. Milne is brought in to conjure up just the right atmosphere of steamy comfort:

God Bless Mummy. I know that's right! Wasn't it fun in the bath tonight? The cold's so cold, and the hot's so hot.

Oh! God Bless Daddy — I quite forgot.

But it doesn't take the author long to get right down to the nitty-gritty.

He recounts the story, which he says is absolutely true (or if not true, a lie), of a weekend party at which

the Victorian femina-fatale Lilly Langtry was persuaded to frolic publicly in a bath filled with hock.

Later her host, an earl, instructed his butler to rebottle the wine and serve it at Sunday luncheon "as a tribute to a beautiful and sporting lady."

That afternoon, after the guests had eaten and drunk their fill, the butler asked for a word with his master. "Odd Milford," he said. "Whereas I poured eight dozen bottles of the Esterhazy-Pierpoint-Gluckhauser 'OI into Miss Langtry's bath, I rebottled eight dozen bottles and one half."

"I WARNED YOU." And Muir hasn't even warmed up yet.

Taking the short trek from outer to inner cleanliness, he gets into full stride.

We are now dealing, he informs

Clean and indecent

A BOOK AT BATHTIME by Frank Muir. London, Coronet, 168 pp. £1.75.

Bernard Josephs

the reader, with That-Which-Has-No-Name. Or, more accurately, that which has many names — all of them euphemistic.

Be it The House of Honour (ancient Israelite), The House of Mourning (ancient Egyptian), the Necessarium (Roman), the Privy (English Tudor) or the Bog House (17th century British). It has always been an embarrassment to the genteel and a source of ribald fun to the more robust.

As soon as one expression becomes blushing familiar, another is invented to replace it. Hence, we read in the 18th century diary of country parson James Woodforde: "Busy painting some hoarding in my wall garden to prevent people in the kitchen seeing those who had occasion to go to Jericho." Jericho, Muir informs us, was slang for chamber pot.

The problem, says the author, is particularly acute when visiting, or dealing with guests. When one is at bursting point what does one say? In Britain, using the correct label is very important indeed.

Warns Muir: "Those who go to the 'toilet' regard 'lavatory' as dis-

Acrylics

THERE ISN'T always enough niches in *Techniques of Modern Artists* by Judith Collins, John Welchman, David Chandler, David Anfan (London, Macdonald, 192 pp. £12.95). This book was designed by QED, London, in exactly the same manner as the book they did for Phaidon recently (*Techniques of the World's Great Masters*).

The two major inventions of this century are polymer acrylics and alkyl resin quick-drying oil colours. Acrylics can be used in many different ways, not only to imitate oil techniques, but to stain pigment directly into unsized canvas; unlike oils, acrylics do not break down the fibres of the support material.

Although many acrylic paintings of different types are examined in this book, there isn't a single satisfactory explanation of how staining can be achieved. There are several methods and the water-based one involves the use of water lonsol-breakers, nowhere mentioned here (even detergents can be used).

Nevertheless there are marvellous colour details and the book is a good buy at the price.

Muir Ronnen

AT THE beginning of the 16th century, fewer than 100 Christians in Europe could read Hebrew and none could write the language. Fifty years later, Hebrew was being taught at most universities in Western Europe and Germany. The story of this Hebraica explosion is the subject of this learned volume by Jerome Friedman of Kent State University.

Before the 16th century, Hebrew had been ignored because Jerome's Latin translation of the Bible was considered authoritative. Anti-Jewish feeling also contributed to the reluctance to use Hebrew. The first breakthrough was in Italy, where relations between Jews and Christians were more friendly than elsewhere in the Christian world. Christian scholars there came to an appreciation of ancient Jewish culture. The humanist, Pico della Mirandola, held that God's secrets could be found in the mystical interpretation of the Hebrew language and sacred literature.

Friedman explains that there were four basic requirements for such a broad-based movement: a successful campaign of popularization to convince students to study Hebrew (and facilitate to teach it); the availability of teachers; the

Hebraica explosion

THE MOST ANCIENT TESTIMONY by Jerome Friedman. Athens, Ohio, Ohio University Press, 278 pp. \$32.45.

Geoffrey Wigoder

creation of special printing presses; and a willingness to cooperate closely with Jewish scholars.

The first was achieved largely due to the advocacy of the German Hebraist, Johannes Reuchlin. His hounding by the Dominicans publicized the cause of Hebrew studies, and promoted them to a cause supported by liberal Christian scholars. Indeed the universities, the fight had recently been won to introduce Greek studies; and now royal patronage and financial support were found to expand these to include trilingual studies: Latin, Greek and Hebrew. Christian press-scholars, such as Elijah Levita, helped this new breed of Christian scholars of Hebraica and Judaism. In the initial stages, the Jewish

scholars were indispensable for their knowledge of Hebrew linguistics, for locating accurate texts, for proofreading the new publications, etc. By the middle of the century, Christian scholars were equipped to perform these tasks.

Friedman calls the period under discussion an Age of Nostalgia. Historic nostalgia considered that Jewish sources threw light on the Scriptures. It wished to discover a pristine Jewish past, and to uncover the ancient sources of wisdom needed to reconstruct the basic Christian truth. For the Reformers, these sources provided the antidote to what they regarded as the corruption of Scripture by the medieval Church. Mystical nostalgia resorted to Kabbala to prove Christian doctrine. Apostolic nostalgia saw a strong continuity between the Old and New Covenants, and felt that the intellectual milieu of the Old Covenant would shed light on the New. The three types of nostalgia considered Jewish sources an unpolluted well of truth — Christian truth. Luther, for example, appreciated the value of Hebrew in understanding the Jewish background of Jesus but did not

מכאן אל תחל

TWO NOVELS, this time, well-crafted, sharing a theme and guaranteed to scare the bejesus out of you.

The first, and better, is Peter Straub's *Floating Dragon* (Collins, \$9.95, 623 pp.), which, as readers of Straub will know, is not some simpering adolescent fantasy.

The story begins in 1980 with the deaths of three men — suspicious characters making money out of the military-industrial establishment — who pass on gruesomely. During the next 13 weeks, the town of Hampstead, Connecticut, from where these men hail, is besieged by an evil from the past. People begin to die horribly, each demise tailor-made for the victim. Those who do not flee the town board up the windows, padlock the doors and studiously ignore the screams in the night, the howling from across the street and the pawing at the window.

Three adults and a teenager, each of them descended from the original founders of Hampstead 300 years earlier, are targeted for special treatment by the spirit their forebears called "the Dragon." And as the town slowly dies (623 pages of slow death), they take up the stake to drive into the dragon's heart.

Peter Straub, author of the deservedly best-selling *Ghost Story*, is, next to Stephen King, the best horror writer in the U.S. today. He is working in the tradition of such classical ghost story writers as Henry James, M.R. James and Nathaniel Hawthorne. And, like King, he likes to take apart little towns. He wants to know what makes them tick and therefore subjects them to excruciating pain and terror. These afflictions, however, are not the mindless trachotomies of determined sadists, but the product of the evil any town hides. Straub believes that ghosts adopt the motivations and even souls of those who behold them — their malevolence comes from deep within the human spirit. Indeed, the *Dragon* only loses its human form and sprouts wings when exorcized.

Horror and SF

Sheldon Teitelbaum

I hate to use the term literary to describe what is, after all, an attempt to entertain, but Straub is very much aware of his genre. His protagonists often take note of the surreal circumstances to which they are a party. It is as if they had walked onto the set of a horror movie. It is the feeling other than dread one might experience upon innocently discovering that the town of Rehovot was beset by ghouls.

PETER MICHAELS, in *Come, Follow Me* (Avon, \$2.95, 328 pp.), reincarnated another popular mythic figure — the Pied Piper of Hamelin. His Piper stalks the streets of American cities, and exacts a cruel price for his services as vermin exterminator.

South American hoods turn New York City's Stuyvesant into a crime-ridden district, whose residents seek out the Piper's talents. However, his fee is not gold but children. When you pay the Piper, you lose your soul!

Michaels, unlike Straub, avoids the gothic, and models himself on the detective story. We know who the criminal is from the start — the pleasure is in watching the detective track him down. But who is the prey, and who the stalker?

This could easily have been a silly book. But Michaels writes sparingly, and his characters are fairly strong. The idea of making the Piper a master violinist is inspired, and his hunter, Thane Sheridan, is well-motivated and, were it not for the unlikely name he affects, almost believable.

The book does raise a problem. The writer of detective stories employs rational thought to solve intellectual puzzles. It is, then, rather disconcerting that Michaels

includes his book with an evocation of the irrational. The two genres are inimical, and the result is a final rather hard to swallow. Come, Follow Me is an honest effort, nonetheless, and can be enjoyed and admired.

SF SEQUELS have multiplied during the past few years. There have been follow-ups to Robert Silverberg's *Lord Valentine's Castle*, Frank Herbert's *Dune*, Frederick Pohl's *Gateway*, John Varley's *Titan*, Gene Wolfe's *Shadow of the Torturer*, and, of course, like Asimov's *Foundation*. A couple of them even made it onto the *New York Times* best seller list — hardly a regular occurrence for any SF novel. But the best of the lot is probably 2010: *Odysey Two* (Ballantine/Del Rey, \$5.50), written by the man someone I know (after seeing him on TV) calls "that idiot from Sri Lanka."

He's really anything but! Indeed, I think future generations will rather refer to Arthur C. Clarke as the greatest prophet of the space-age since Konstantin Tsiolkovsky. Dismissed throughout his early years as a lunatic, he has not only envisioned many of the technological amenities we take for granted today, but, in one case — communications satellites — actually invented them. He must have taken great pleasure in noting, in the afterword to 2010, that "This book was written on an Archives III microcomputer with WordStar software and sent from Colombo (Sri Lanka) to New York on one five-inch diskette. Last minute corrections were transmitted through the Padukka Earth Station and the Indian Ocean Intelsat V."

Needless to say, Clarke's latest is a sequel to 2001: *A Space Odyssey* (1968), which has inspired more critical literature and speculation than any other SF package in history. Nor has any other book/film

left quite so many questions unanswered. Why was astronaut Dave Bowman transformed into the Star Child? What were those monoliths really up to? Why did Hal kill off the crew? What happened to him after his cybernetic lobotomy?

WHEN DAVE Bowman disappeared into the Stargate back in 2001, the spacecraft *Discovery* became a derelict, caught in an unstable orbit around Jupiter. Back on earth, the mission came to be regarded as the *plonker* of the century. Heads rolled, and one of them belonged to National Council on Astronautics chairman Heywood Floyd, who resigned to take up the chancellorship of the University of Hawaii. But when it is learned that *Discovery* will burn up in the Jovian atmosphere in a matter of years, the Russians and Americans mount a joint mission to salvage the spacecraft. Both Floyd and Hal's mourning designer, Dr. Sivasubramanian Chandrasegarampillai, join the crew for the 30-month voyage.

Bowman, meanwhile, is floating around space trying to get his bearings. Life isn't easy, even for the latest model in human evolution. An ethereal creature, he is still human enough to visit his senile mother in a nursing home and his old girlfriend in Crystal Springs. Speaking to her through the TV (a la *Poltergeist*), he asks if he might after all be the real father of her son. She says he is. When her husband returns home, she says, "You'll never believe this, José, but I've just lied to a ghost!"

Elsewhere, among the moons of Jupiter (breath-takingly depicted according to the photographs and data sent back by the *Voyager* space probes in 1979), the crew of the *Alexei Leonov* learn that a Chinese expedition may beat them to the punch. Consequent developments include the discovery of life on Europa, and the final transformation of Jupiter into a new sun.

Although most outstanding puzzles are solved in the end, a few are

left over for yet another sequel — 2025: *Odysey III* may cap a trilogy in a few years. Rights for a film version of 2010 are meanwhile being contested.

CLARKE'S NEW book is well crafted, captivating and far better than either *Rendezvous With Rama* or *The Fountains of Paradise*, to name two of his earlier novels. Clarke's mysticism is replaced here by hard science and extrapolation. And in a neat switch from the film, the human characters are more fleshed out, while Hal takes the back seat. We learn that Floyd has marital problems and that Bowman's previous cool was due to the death of his older brother in a diving mishap.

Other neat touches — references mainly to our present — include complaints over the addition of an old-time SF film in the *Alexei Leonov*'s video library and the invention of an archeologist whose career was almost ruined when he discovered the props of *Star Wars* buried in the Tunisian desert. Clarke's new novel should have won this year's Hugo award instead of Asimov's *Foundation's Edge*.

PERHAPS THE MOST famous of all SF anthologies is Harlan Ellison's *Dangerous Visions*, which was first published in 1967. Indeed, Barron's *Antology of Wonder* calls it "The best and most important single anthology of original SF work ever to appear."

Ellison, who is not one of my favorite people, though a marvelous short story writer, attempted with this book to rejuvenate a genre of taboos. Some of these stories have paled over the years, but it's hard to deny their force. Much of the freedom now taken for granted by SF writers probably resulted from the publication of this book.

Berkley Books is therefore to be commended for reprinting *Dangerous Visions* in a single trade paperback edition cover priced at \$9.95.

THE RECANATI, Carussos and Japhets won't discuss it. Shaul Eisenberg won't even answer his phone. Ya'akov Meridor loathes it — so much so, he placed an ad in all the Hebrew papers denouncing it.

What hotelier Haim Shiff has to say about it is virtually unprintable. But insurance tycoon Shlomo Eliyahu, never really "one of the boys," reportedly greeted its publication with undisguised glee.

Whatever the reaction, it's selling like fufufu. Only ten days after its publication in Hebrew, *The Privileged: Israel's Moneyed Nobility* (published in Hebrew, by Cadim, Tel Aviv) went into its second printing. Moreover, charges of libel have not been forthcoming, indicating a factual, if not interpretational, basis to journalist Shlomo Frenkel's and economist Shimon Bichler's new book.

The subject of money, and more specifically the people who make great deals of it, has always fascinated those who don't. Hence the success of TV shows like *Dallas*, the popularity of Harold Robbins pulps, and ostensibly more serious works like Peter Newman's *The Brothman Dynasty*. And the underpinnings of the subject — an assumption that the doings of those infinitely better off than ourselves are particularly dirty, shrouded in mystery, and conspiratorial by definition — are often very easy for us to live with.

For otherwise, how can we explain to ourselves and others that we are not super-wealthy? We like to think that the Protestant ethic is one we have left behind, that material well-being does not necessarily indicate God's grace, while the rest of us are eternally, and without much say in the matter, damned.

Unfortunately, this mind-set may not reflect the truth of the matter, or at least, its complexities.

IN THE CASE of a book like *The Privileged*, one would either have to spend the two and a half years the authors invested in the book just to track down the sources and verify the incidents, or to find someone whose research led to opposite conclusions.

Since neither alternative proved possible, I had to content myself with a careful reading of the book, a meeting with Frenkel, and brief conversations with people who have lived in this country for the last 40 years or so.

"The Privileged," according to Frenkel, 36, include some 30 families who purportedly own or control a large slice of the "means of production." According to Frenkel, they and perhaps another 70 lesser families, aided by a "belt" of executives, bureaucrats, and politicians, feed you, house you, dress you, transport you, insure you, and make a fortune out of every move you care to make.

One view of Israeli elites — financial and otherwise — holds that these are neither static nor closed, that family connections do not guarantee membership. Indeed, this school of thought points to the likes of Ben-Gurion's brother, a kiosk owner, and to Peres' son, a gardener, to prove that such is more the rule than the exception.

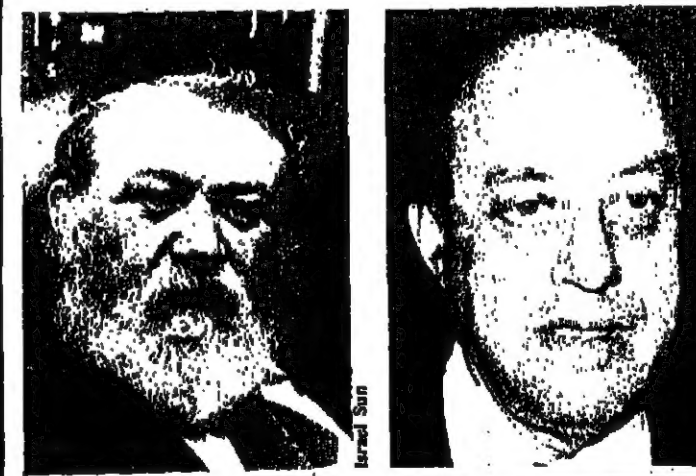
According to Yuval Elizur, a *Ma'ariv* correspondent who in 1973 wrote a book called *The Establishment: Who Runs Israel?* "Israeli society is open, as are its elites." All you need to join the latter, he suggests, is the right political affiliation, ability, ambition, and a liberal dose of what Tom Wolfe calls "the Right Stuff."

CASHING IN

A journalist and an economist have turned a study of Israel's super-rich into a best-selling book. SHELDON TEITELBAUM reports.



(Above) Shlomo Frenkel. (Below) Avraham Shapira, Shaul Eisenberg.



Another view insists that the very term "elite" is ridiculous in a country only three and a half decades old, and with, for a time anyway, a middling population, many of whom arrived as refugees.

How, its proponents ask, could such an elite guarantee itself security and exclusivity within such a short, and often tumultuous, span of time? Is it not more accurate to envision a tiny country within which intimate contact between educated and established citizens was unavoidable?

Even if such an elite does exist, some have said, it should be credited to a large extent with having built the country, formed its institutions, and overseen its transition from pastoral to industrial.

FRENKEL shares neither interpretation. "They are based upon myth. I have found no evidence to support the contention of an 'open' society in Israel, at least insofar as upward mobility into the country's financial elite is concerned. The moneyed class in Israel is almost hermetically sealed, preserving its wealth and power through carefully arranged marriages, extensive palm-rubbing, and eternal caution."

This class, says Frenkel, today constitutes almost exclusively second and third generation wealth. Its founders, for the most part, either came to the country with money or made it very quickly, while their children grew up thinking it their just and natural due. Indeed, writes Frenkel, when

Bank Discount founder Leon Recanati arrived in Palestine in 1934, the harsh conditions that faced the "desert generation" were for him icing on the cake. While Europe staggered under a worldwide depression, with fluctuating interest rates, widespread unemployment, and threatening social unrest, Mandatory Palestine was rife with investment opportunities.

Profit margins then, he says, were especially promising in such areas as citrus production, real estate, industry, and, of course, banking. For this was the time when thousands of Jews fled Germany lacking perhaps in Zionist ideals, but well-laden financially. The consumers had arrived, and the 70-odd banks that opened up along the aptly-named Rothschild Boulevard in Tel Aviv were there to serve their needs; so were a host of importers.

THE POST-36 economic hardship which enveloped the land, he writes, did not bring lean times to all. For while many banks and businesses did fail, as they would during every period of *izena* over the ensuing years, those with foresight or foreknowledge were able to benefit.

Recanati, for instance, was able to buy out other banks and businesses cheap, while a confectioner like Elie founder Abba Fromachenko was able to supply the persistently sweet teeth of the British army stationed in Palestine.

These business ties with the British continued even while the fight to force them out of the country was on.

Their justification, says Frenkel, was that only thus could intelligence have been gained. But only thus could money have been earned hand over fist as well.

Frenkel believes that the 1948 War of Independence played the same role for Israel's nascent elites as did the French Revolution for the French bourgeoisie — those who had hovered close to the flame of power ultimately inherited it. And having done so, they have been reluctant to share any. So much so, says Frenkel, that ideological or personal differences seldom were allowed to stand in the way of a quick profit or a political advancement.

"Money," he says, "is power, and Israel's financial nobility has never endured a problem buying politicians, or rather, their influence."

WHO BUYS politicians? I ask. "Let's talk in terms of influence," he insists. "Mr. Eisenberg is a regular customer. There's a Knesset member named Micha Reisner whom Mr. Eisenberg's concern appointed director of Ata textiles. As such, he can't accept a salary, but for the moment, his car and driver suffice."

Avraham Sharir, our minister of tourism, was given an office in Mr. Eisenberg's rather lush Beit Asia in Tel Aviv. Some years ago Mr. Sharir sat on the Knesset Finance Committee, and took the unprecedented liberty of inviting Mr. Eisenberg's top executive, Mickey Albin, to a meeting. This was at a time when Albin had been at loggerheads with the head of the stock exchange over the suitability of some Eisenberg companies for purposes of trading shares.

"Strangely, soon after the meeting, it was announced that the new criteria at the Bourse were oddly symmetrical with Mr. Eisenberg's desires."

"And then, there is Ya'akov Meridor, who, despite ideological

enmity, consistently employs the services of a lawyer, Moshe Shahal, who also happens to be an Alignment member of Knesset. And Mr. Shahal has consistently voted in favour of licensing companies owned, ironically, by Meridor."

FOR FRENKEL, the case of Ya'akov Meridor is a special one, and he devotes considerable space in his book to the documentation of his often incredible exploits. Meridor, he thinks, rather bluntly, though imaginatively and often to absurdity, exemplifies the way the money game is played in Israel. Meridor, according to Frenkel, has, over the years since 1948, set up a series of companies which, almost without fail, have hit the skids, either through mismanagement or bad luck. And in almost each case of failure, he tells, the government has bailed him out, enriching him considerably in the process.

The most outrageous example of this process, apparently, was the scandal concerning the Maritime Fruit Company, a mammoth financial house of cards which, upon its collapse, had extracted over \$1.6 billion in government funds and guarantees. According to Frenkel, Meridor's own investment, which gave him a sizeable block of shares in the company, amounted to about ten dollars.

Nor did his involvement result in disgrace or impoverishment. Mr. Meridor carried on in fine style to singlehandedly cure the world's energy problems, not to mention the housing difficulties of Palestinian refugees in Southern Lebanon, who were just ripe to buy his own mass-produced pre-fabs.

"Mr. Meridor is by no means a crook," insists Frenkel. "He simply represents the kind of action that goes on in this country on a daily basis. He, like his peers, knows precisely just which strings to pull, which rules to make, and which limits he can safely overlook. If you define him as crooked, then his whole class is crooked, but more likely, the system is crooked."

And how, I ask, does one account for the fact that a Labour government — the right wing of Mapai, albeit — could always be counted on helping out a former Etzel commander?

"The assumption is," he replies, "that this was Pinhas Sapir's way of getting Meridor out of politics, thus alienating Begin within the Knesset, and Herut. And it worked magnificently. Today we know Meridor's prolonged absence from politics was no great loss for Herut. But who knew that then?"

Frenkel also seems to assume that class interests overrode ideological differences, a strange assumption when one considers that Begin was, for a long while, referred to in and out of the Knesset as "that man," while his compatriots were studiously excluded from national affairs. But in his eyes, the ties reaped from living in the same neighborhoods, going to the same schools, and participating in the great fight run deeper than any subsequent rifts.

ANOTHER CURRENT coalition member who, according to Frenkel, "plays the game" with aplomb is Avraham Shapira, king of the carpets and perhaps of religious politics as well.

Frenkel recalls that a special Knesset committee some years ago was charged with investigating the basis for huge price differences between various locally produced carpets and rugs.

(Continued overleaf)

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Recipe for half a package (250 gr.):

1. PARTIAL COOKING:

Boil 4 litres water in a large saucepan. Add 2½ teaspoons salt. Put into boiling water and stir gently to prevent sticking. (Enough water should be used to cover the lasagne and enable them to turn freely in the pan.) Cook on high heat 12-15 minutes until lasagne are slightly soft and elastic. Rinse well with tap water until cool, drain well, remove from pan one by one and spread on a clean kitchen towel or paper towel.

2. BAKING:

Preheat oven to medium heat (180-200°C) for 10 minutes. Grease well a rectangular cake pan or pyrex baking dish (25 cm long). Place lasagne strips on bottom of cake pan and cover with half of the filling mixture. Place second layer of lasagne on top of filling and cover with second half of filling mixture. Add third layer of lasagne and cover surface with the sauce, add small pieces of margarine on top of the sauce and bake on medium heat (200-250°C) for about 30 minutes until surface becomes crusty and brown. Remove from oven, cut into servings and serve warm.

Suggested meaty filling:

Mix ground meat with Osem Instant Hummous (prepared according to the directions on packet), add 1-2 eggs, fried onions and spices.

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(Continued from page 13)

Apparently, the fact that Shapira's company, Carmel Carpets, charged two to three times what others did, though material and labour were relatively cheap, gave some politicians cause for concern. None of this would have mattered much, save that Carmel had already cornered the market through rumours of superior quality goods — rumours which were not always substantiated.

The committee's report, says Frenkel, was quashed by Shapira, a man who had also opposed cheap imports of carpets from abroad.

The monopoly game, he believes, is one of the oldest in the Israeli book. Whether it's the coffee we drink (Elite's), the cigarettes we smoke (Dubek's), or the rugs we hide our *balala* with, one man, family, or group monopolizes them all.

MEANWHILE, those who own these means of production, he claims, pay very little in taxes, "often less than wage earners on a percentage basis," enjoy low interest rates from the banks, and profit margins that rival the great mega-corporations of the world. And they do so with the assurance that the legislators will never let them go under, nor will the banks desert them in their hour of need.

The banks, says Frenkel, enjoy greater clout in Israel than in the case in almost any other country in the world.

There are those who would suggest that no other institutions have done so much for the country's development as well, but Frenkel insists there are very definite limits to the patriotic or altruistic behaviour of Israeli economic institutions.

Frenkel asserts that the primary reason Israel's largest banks maintain branches in foreign countries is so they can serve as a tax shelter or haven for foreign capital reserves. And the beneficiaries of these branches are not always foreign investors.

When the going gets tough, he suggests, the money gets going, usually towards safer destinations. "And of course, there's nothing like a war to get that money flowing in again," claims Frenkel. "The weapons industry in Israel, contrary to popular belief, is mostly privately owned, while many others earn vast commissions on every bullet, every shell and piece of ordnance brought into the country."

A CHAPTER is also devoted to those he calls "Honoured Guests" — the philanthropists with a special interest in Israel. But Frenkel casts a jaundiced eye towards their patriotic motivations, suspecting even the noble deeds of the likes of the Wolfsons and Clores of Great Britain, the Bronfmans of Canada, and the Tanimans of England and Geneva.

Yes, he claims, these people have donated money towards various good works: building synagogues and community centres, erecting facilities and libraries, "but it's interesting to note that, until Sapir rolled out his red carpet of tax exemptions and deals, such people were strangely reluctant in their financial support of Israel."

"Altruistic deeds are always oddly connected with the profit motive. For example, Wolfson bought out \$4.7 million in Shell holdings in Israel for £30,000 (\$45,000). Later, he sold half of it, renamed Paz, to Signal Oil of the U.S. for \$3m. Of course, he created a special fund to

distribute some of these profits, but others he invested with the Meyer family of Israel in various concerns which are only hinted at. He's making good money in Israel."

But surely a man is entitled to watch out for his own interests, I suggest, and anyway, Wolfson should be commended for investing in Israel the money he would have lost in taxes in England.

"Of course," he replies, "but then he refuses to pay taxes in Israel! Or do you want to convince me he's investing that money in Great Britain? Anybody who is a millionaire is interested in only one thing above all else — making more money. And philanthropy is simply good business. These people gain reputations which allow them to make even more, while hobnobbing with their peers, engaged in some noble purpose."

"If it were up to me, I'd welcome these people to Israel open-heartedly. The country needs their capital, always has. But I'd only afford them the rights and privileges of the Israeli rich, which are, believe me, enough for any man."

QUALITATIVELY, Frenkel doesn't see any major difference between the Israeli rich and their counterparts in the U.S., Canada, or Europe. If a quantitative difference exists, however, it is a matter of the zeros tagged on the end of the Israeli millions.

But the Israeli rich are secure in their social institutions, and harbour no fear of upheaval. Outside threats will always convince the population of the need to make sacrifices.

Indeed, Frenkel insists that the current recession doesn't even exist; witness the activities on the stock market and the recent rise in Israeli exports. The powers that be, including the Histadrut, "pulled a number" on us yet again, duping us into accepting radical cuts in our earnings and buying power. And meanwhile, he believes, some very astute minds are at work, turning the so-called crisis to their advantage.

One lady very dear to me, who has lived here since the start, and who knows, though does not share, the interests of Israel's Who's Who, expressed great distress after reading the book.

"It gave me heartburn," she cried. "You as a journalist should know how the 'facts' can easily be distorted to prove a point, or to fuel a crusade. It just wasn't like what I read in the book! OK, so human nature is what it is, and a lot of *nevelot* have gotten away with murder. But these people also built the country, and if the *tsena* of the early Fifties hadn't been defeated through business and industrialization, we would have seen the kind of *yerida* that gives me nightmares."

"I don't mind if the people Frenkel writes about are insulted or indignant. That's not the point. But a book like this, which divides Israel into 'us' and 'them,' is going to convince many people by virtue of having been printed, that there really is a conspiracy against will, and ambition, and ability. And if these people lose hope, they won't bother with revolution — they'll pack up and leave. And the reason," she exclaims, pointing to the book, "is because of junk like this!"

As stated earlier, Mr. Frenkel has not yet been brought to court for libel. And he claims to have based *The Privileged* upon extensive newspaper archives, a long bibliography, and eyewitness accounts. But as in any controversy, the onus will have to be on those accused to make their case. □

SUPERMARKET news does not usually make the front pages. Yet Super-Sol made the front page of this newspaper not once, but twice last week — by launching its novel dollar-linked shopping coupons and by being the first major chain to introduce the Rafal olive oil made by former chief of staff Rafael Eitan. Even the Dry Bones cartoon last Friday was a parody on Super-Sol's "dollarization" vouchers.

Super-Sol, which is celebrating its 25th anniversary this month, has a history of making news in food retailing. It opened Israel's first modern western-style supermarket in August 1958 on Ben Yehuda Street in Tel Aviv. Before that, there were small, self-service food stores, the *tsarchaniyot*, run by the Histadrut's regional consumer cooperatives, but it was only in the '60s that the co-ops built anything that could be called a supermarket.

If one were listing differences between the country's two major commercial supermarket networks, Super-Sol might be described as the more imaginative and innovative. In a recent opinion poll commissioned by the chain itself, many customers cited "new ideas and new products" as a major reason for shopping at Super-Sol, its president and general manager David Weinshall told the press when announcing the "Super-Tav" vouchers.

He declined to disclose just whose idea it had been to sell, for shekels, coupons which will hold their value in dollar terms, and one is left to wonder whether it may have been inspired by Weinshall's own background as former director-general of the Bank of Israel. He has headed Super-Sol for two years.

One of the two top managers who has been with Super-Sol since its inception is Mordechai Kreiner, its vice-president and merchandising manager. Kreiner can rattle off a long list of claims of Super-Sol's "firsts" in the retail food trade in Israel, in addition to the supermarket concept itself. It pioneered air conditioning for food stores, home delivery, deep-freezer equipment, airtight tanks for live carp, cardboard cartons for eggs, wrapped bread, ready-grilled chickens, spices in shakers, plastic-bagged milk. Among its firsts in "commodities" were food tastings, weekly and monthly "specials," gift certificates and not only in Israel but abroad, giveaways and raffles.

Occasionally, a Super-Sol American-style idea failed to catch on here — such as its attempt to introduce coupon-clipping for discounts on specific products. On a very few modernizations, Super-Sol has lagged behind its competition: it reluctantly agreed to accept credit cards (only Visa thus far) while still claiming this is not in the public interest, in the food field, as it raises prices.

REMINISCING about Super-Sol's origins, Kreiner credits Ben-Gurion with its birth. Our first prime minister supposedly asked a Canadian Zionist leader why he did not make aliya and what work he did in Canada. When Bernard Loeb said that he ran supermarkets, B-G challenged him to do the same here. Loeb established Super-Sol, but never came to settle. The original investment money came from Canada, and only a few years ago did Super-Sol go public here. Its balance sheet for the year ending last October 31 showed a profit of \$145 million, adjusted for inflation.

Kreiner, who hails from New York, recalls some of the difficulties of opening a western-style supermarket here in 1959. "There were



Opening of the first Super-Sol in 1958. Prices on windows are in prutot, ten-thousandths of shekels.

Super-selling

MARKETING WITH MARTHA

the phenomenal Super-Sol success story really took off, and the chain began soaring from seven stores to its present 51.

The only other top-level manager from the original days is Moshe Katz, who heads the meat department. Many customers who may not otherwise shop regularly at Super-Sol swear by the quality of its fresh beef, and this is particularly true of English-speaking customers, who find the cuts reminiscent of what they knew abroad.

SLATED TO OPEN this month is Super-Sol's latest Hypercol warehouse-style discount supermarket, in Rishon LeZion. Super-Sol sees the suburban warehouse store as the wave of the future in food retailing. I could scarcely believe my ears when told that its existing four Hypercols (in Haifa, Jerusalem, Beersheva and Holon) account for 25 per cent of the chain's total sales today. Hypercols sell at an average 8-10 per cent lower than regular Super-Sol stores, says Kreiner, and can do so because they sit on cheaper land, and have simpler fixtures and a more limited line of merchandise, which is almost entirely self-service.

Another recent innovation is a new type of store which sells not food, but general merchandise, called Kd-Sol, with the emphasis on textiles and books. The first was opened in Jerusalem's Ramat Eshkol quarter, and a second will open soon in Arad.

There is some criticism that the free-enterprise Super-Sol, unlike the co-ops, shies away from the less affluent development towns; in reply, Super-Sol points to its flourishing

supermarkets in Arad, Kiryat Gat and Mevasseret Zion.

Another charge one frequently hears is that Super-Sol is "an expensive place to shop." It has never claimed to be the cheapest place for every purchase.

"Our aim is to give value for money," says Kreiner. He concedes that Super-Sol cannot compete with the open-air markets on fruit and vegetable prices nor can it generally undersell the semi-wholesale wine and liquor stores or the discount stores specializing in household cleaning supplies. But he denies that it is more expensive than the comparable large modern supermarkets of competing commercial chains, which means, in effect, those of the regional consumer cooperatives.

NOT CONTENT with preconceived notions or other researchers' spot surveys, I did some comparison shopping last week, armed with two trial shopping lists. One was composed by Miriam from our circulation department, the other by myself. Each consisted of 16 items, with quantities and brand-names, spanning the major categories in a supermarket.

On a single morning, February 28, I visited the Co-op Supermarket on Tel Aviv's Ibn Gvirol Street and the Super-Sol on Arlosoroff nearby. As often happens in such surveys, one item on each list had to be scratched out, as there were no identical products available at both chains. The total value of the purchases in each sample "basket" was over \$35,000.

On Miriam's list, a cash register total would have come out about 5 per cent cheaper in favour of Super-Sol. It so happened that three items on her list were on special sale at Super-Sol for its Blue-White promotion of Israeli goods, while only one item was on "special" at the Co-op.

On my list, the total came out cheaper in favour of the Co-op, but by only half a percentage point.

My feeling is that if one were to repeat this experiment several times at Super-Sol and the Co-op lists, the results would repeatedly come out almost neck-and-neck, with a slight

balance in favour of one or the other, depending on what sales you happen to hit, or which store has most recently relabelled an item with its new inflationary price-tag.

Also on February 28, I took both sample lists along to the defence establishment's Shekem supermarket on Ibn Gvirol and made an overall comparison of the 22 equivalent items from both lists, which were available at all three chains. This time Shekem came out cheapest of all, by about 10 per cent. The difference between Co-op and Super-Sol was a mere 1 per cent, again in Super-Sol's favour.

While some detractors try to claim that Shekem's prices are not really lower, my experiment showed clearly that its standard 12.5 per cent discount on most items does indeed make a sizeable difference in the total at the cash register. But it is not fair to compare Shekem, a closed-clientèle operation, with a regular supermarket open to the general public.

I PURPOSELY did my experiment in February, as it would not be sporting to do it during March, when Super-Sol is offering many spectacular discounts in honour of its anniversary. A long list of items — close to 500 — has been reduced by 25 per cent for the occasion, with the manufacturers cooperating with the chain to permit such big savings. Elite instant coffee is selling for \$296 per 200-gram tin, said to be less than what grocers pay for it wholesale. Super-Sol is offering this price on coffee only until March 12 and is limiting sales to two tins per customer, lest grocers themselves buy up its entire stocks. The other specials last the whole month.

As a birthday present, Carmel wines has made Super-Sol a specially-labelled batch of its brand-new *Hillulim* (Revelry) wine, a light young red of the Beaujolais Nouveau type, and it is selling for \$270 instead of the list price of \$357. On the label, Carmel states there is a legend in France that the original grapes for Beaujolais wines were brought from the Holy Land by the Crusaders. To my admittedly non-professional palate, Carmel's new wine is every bit as good as the French-made Beaujolais Nouveau I drank in London this winter. Carmel cautions that *Hillulim* should be drunk within three months of purchase. It is described as a wine which has finished fermenting, but not begun to age, and therefore retains a strong grape flavour.

Specially-labelled Maccabee Beer is also being sold at Super-Sol at a 25 per cent discount.

For its customers, Super-Sol is holding big price raffles during the month. For its 1,800 employees and their spouses, it has rented Jerusalem's Binyanei Ha'uma and hired the popular Gashash entertainment troupe for a gala party.

Not only at home, but even abroad, Super-Sol has made a name for itself. The store does "hundreds of thousands of dollars worth" of business annually in gift certificates which people abroad purchase for their friends and relatives in Israel prior to holidays, with orders coming from as far afield as Australia and Japan. The certificates are promoted in the world Jewish press and even through synagogues.

Super-Sol is the only Israeli chain which takes part in the annual Food Marketing Institute convention in the U.S. Last year, it received the institute's award for the best supermarket advertising outside the U.S. □

Martha Meisels

הכרזת מלכות